



# John J. Eagan

A MEMOIR OF AN ADVENTURER FOR THE  
KINGDOM OF GOD ON EARTH

*by*

Robert E. Speer



1939

Privately Printed

American Cast Iron Pipe Company

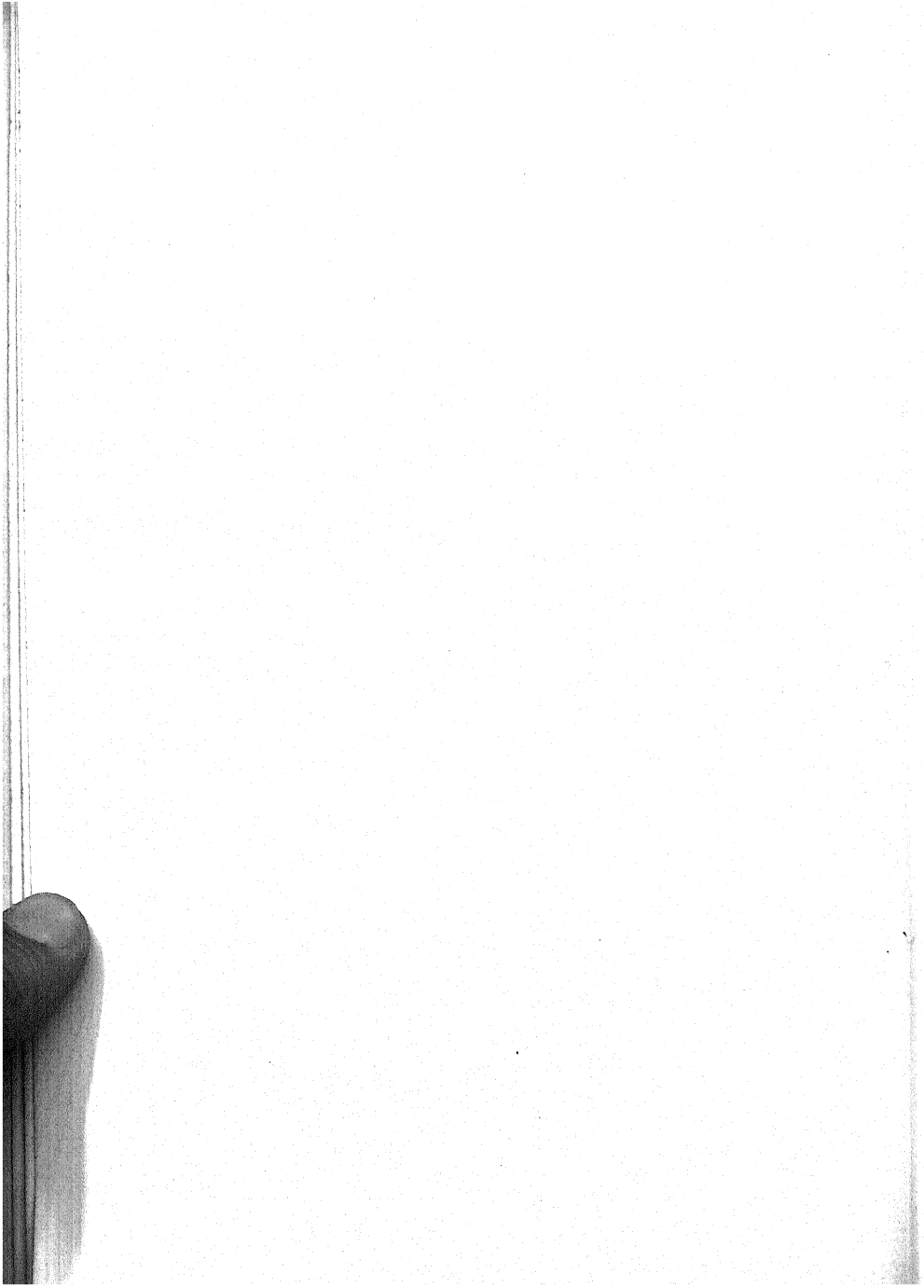
Birmingham, Alabama





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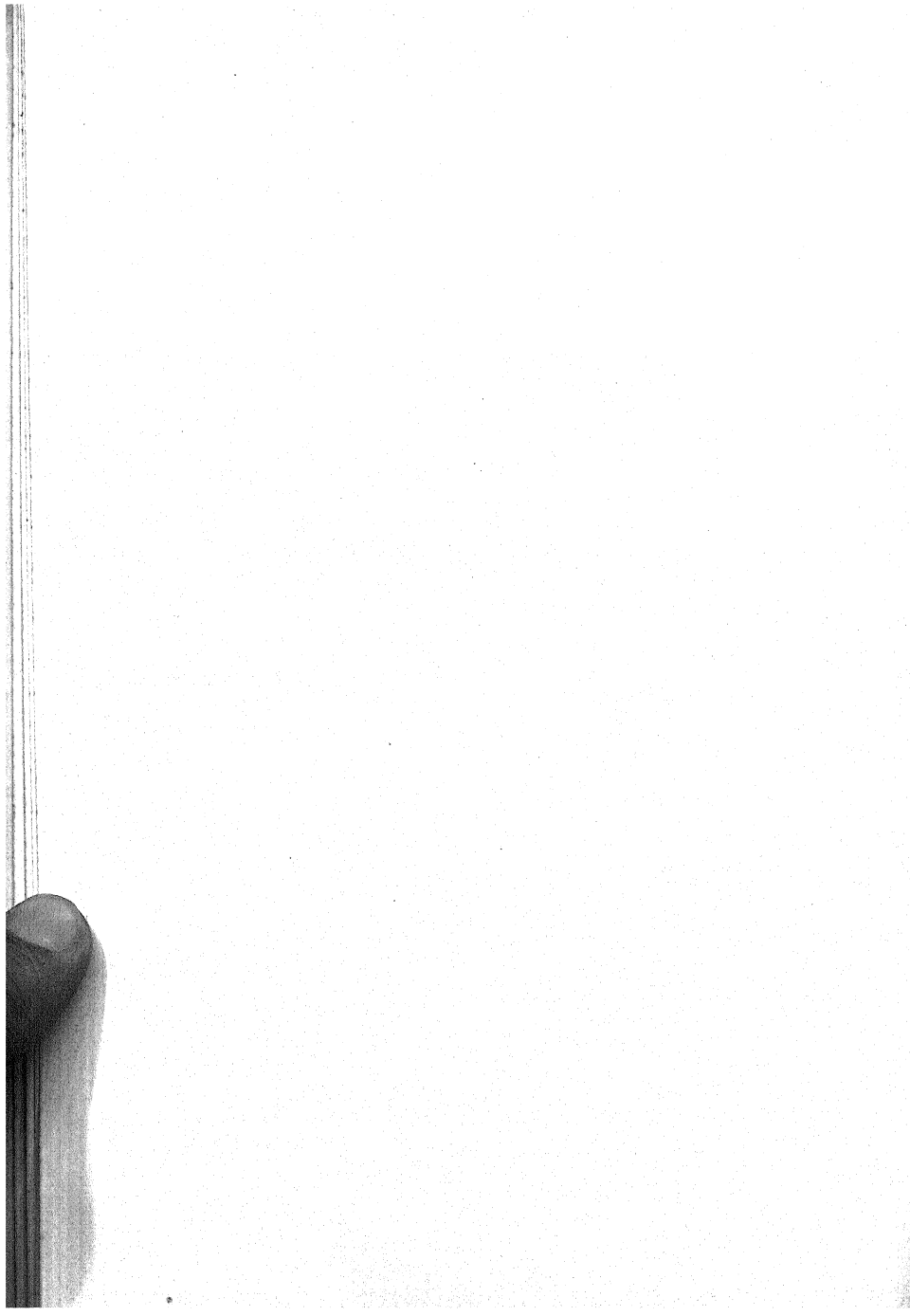


There shall never be one lost good! What was, shall live as before;  
The end is null, is naught, is silence implying sound;  
What was good shall be good, with, for evil, so much good more;  
On the earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;  
Not its semblance, but itself; no beauty, nor good, nor power  
Whose voice has gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour.  
The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard;  
Enough that He heard it once: we shall hear it by and by.

And what is our failure here but a triumph's evidence  
For the fulness of the days? Have we withered or agonized?  
Why else was the pause prolonged but that singing might issue thence?  
Why rushed the discords in but that harmony should be prized?  
Sorrow is hard to bear, and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal and woe:  
But God has a few of us whom He whispers in the ear;  
The rest may reason and welcome: 'tis we musicians know.

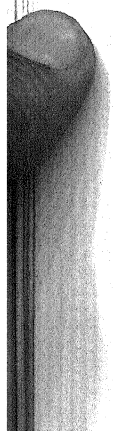
—BROWNING, "Abt Vogler"



JOHN J. EAGAN

A MEMOIR





1.

THE MEASURE OF THE MAN

WHEN it became known in the early spring of 1924 that John Eagan was seriously ill, a writer in *The Atlanta Georgian* in the column entitled "Caught in the Current" declared:

"The serious illness of John J. Eagan must be a matter of deep concern to all of our people; certainly it is to those who know him in any degree of intimacy.

"I don't think I ever have known a finer character than John Eagan. There was a time when I entertained no such opinion of him—not that I ever disliked him, but that for some years I did not at all understand him.

"A rather close, continued and intimate association with Mr. Eagan in some matters of mutual concern three or four years ago, brought me real acquaintance with him—hence to a clearer degree of understanding.

"John Eagan is a man of infinite courage, very gentle, very considerate, very kind—but very firm. Not in every detail of our discussions did we agree, but at no time did he show anything other than the greatest possible consideration for my views, and those of his associates; and the sheer force of his personality, if nothing else, forced me to a high degree of respect for his views. He practices what he preaches.

"Atlanta can ill afford to lose John Eagan. Not half of the fine, noble things he has done are known. He is a most modest man; his great love of God makes him 'one who loves his fellow man'—a fine character, a fine citizen, a gentleman unafraid.

"Atlanta will miss him—far more, perhaps, than many Atlantans at this time realize."

This estimate of John Eagan was confirmed and emphasized throughout the South and the entire nation when his illness ended in his death in his summer home in Asheville, North Carolina, on March 30, 1924. "Few lives," said *The Atlanta Constitution* in its editorial of April 1st, "have stood out more prominently for public welfare and for moral uplift than that of Mr. Eagan, whose voice and leadership will be greatly missed in Atlanta and throughout the South." "John Eagan," declared Dr. W. W. Alexander, now Farm Security Administrator, who had been associated with him in the work of improving race relationships in the South, "was probably the most remarkable business man the South produced since the war; the fore-runner of the new business man who, tired of just making money, has a restlessness to serve." (*The Asheville Citizen*, August 9, 1924) "Among industrial leaders who have contributed immeasurably to the workingman's welfare and condition," said the editorial in *The Birmingham Age-Herald* (March 30, 1924) "John J. Eagan ranks high; he has left an indelible impression upon this industrial community and his work for justice between employer and employee will bear fruit into distant generations yet to come." "The state has lost one of its best citizens," said Robert C. Alston, the leading lawyer of Atlanta, "the church has lost one of its soundest support-

ers and philanthropy has lost one of its foremost thinkers."

It is the purpose of this memoir to tell as simply as possible the story of John Eagan's career and to set forth the significance of his ideals and service in relation to some of the most pressing issues of modern life. It will be well at the outset to cite some further contemporary estimates of the man and his principles, summarizing the story that is to be told.

The first is from *The Atlanta Journal* editorial of April 1, 1924:

"In the death of John J. Eagan his fellow-citizens come to a quickened knowledge of the life of that achieving man of affairs, that wise philanthropist, that great Christian. For years, as he has walked quietly among them, they have admired his business successes and kindled at his generous deeds, wondering sometimes over his bold experiments in the realm of the Golden Rule, but ever honoring his sincerity. A good man, an able man, a rare man, all agreed. But now that he has passed beyond their mortal bourne, they somehow feel more of the lofty meaning of his spirit, and know that he, 'being dead, yet speaketh.'

"When he was twenty-nine years of age John Eagan encountered a character test such as few young men are called on to meet. He fell heir, upon the death of his uncle, the late William A. Russell, to an extensive estate which included besides large realty holdings, one of the South's chief manufacturing concerns.\* What would he do with his wealth? Or, what would his wealth do with him? He might have frittered it away. He might have

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\* Mr. Eagan inherited from Mr. Russell a large tobacco business but not the American Cast Iron Pipe Co. of Birmingham, Alabama, which Mr. Eagan helped to organize and of which he became the first president several years after Mr. Russell's death.

become its slave. He might have lived in unheroic respectability and died merely rich. But instead, he turned wealth into an instrument of human helpfulness, and made his life a high-hearted adventure in faith, a shining way of good will.

"Of Mr. Eagan's business attainments, nothing need be said; they are written large in the South's economic annals. But he himself was so much greater than his possessions that men forgot to speak of them. Into the largest problems, the most stressful issues and dustiest details of work-a-day affairs he carried the wisdom, 'Whatsoever ye would that men should do to you, do ye even so them;' and in that sign he conquered where lesser spirits fumbled and failed. His was not the religion which complacently cries, 'Lord, Lord!' but that which does justly and loves mercy and walks humbly with its God. Most of his philanthropy was unknown to the public, but multitudes are the happier today, and the nobler, because of his faith in humanity and his courage to act for ideals. His life was in truth a light to the world, and his death as the setting of a star that elsewhere has its golden rising."

The second is the statement of the Board of Operatives of the American Cast Iron Pipe Company (Acipco) of Birmingham:

"Mr. Eagan has made an impression upon his generation that has been equaled by few men. He has exemplified in his life the teachings of Jesus Christ as few men have done. His life as a Christian and as a Churchman stands out as an example of what a man can become when his talents and material possessions are fully consecrated to God and to the service of his fellows.

"Mr. Eagan will be remembered in many ways and it would be an impossible task to chronicle his many virtues and kindly acts. However, aside from his personal life, we believe that his greatest accomplishment has been in his practical application of the principles of Jesus Christ to inter-racial relations and to industry. We believe that the great work which he has begun in these fields will continue and that his spirit will inspire men to greater effort in years to come." (*Acipco News*, May, 1924.)

The third is the tribute of R. B. Eleazar in *The Atlanta Journal of Labor*, May 2, 1924:

"In the death of John J. Eagan, of Atlanta, which took place on March 30, the nation lost one of its finest spirits and most prophetic pioneers in the realm of applied Christianity. Pre-eminently a Christian, he believed that the ethics of Jesus were meant to be taken seriously and worked out in all the relations of life. By inheritance the possessor of a large fortune and later acquiring and developing a great manufacturing concern, he set himself earnestly to the task of Christianizing his possessions. He gave generously of course, to the church, to missions, to reform, to philanthropy of all sorts. In a successful effort to abolish Atlanta's 'red light district,' he spent probably fifty thousand dollars. Then when the district was cleared up, he provided for its unfortunate denizens homes for their restoration to respectable life. He financed at heavy expense an attempt to save the city from what he thought an unjust raise in the price of certain public utilities. He gave largely to the effort to conserve and develop for the people the unused water power of Georgia. No worthy cause appealed to him in vain. He



valued money only as a means of rendering service.

"But his conception of stewardship was unique. The unselfish use of money did not exhaust it, as it does with most of us. He conceived that Christian ideals should be applied equally to the acquisition of wealth, to the conditions under which employees are asked to work, the wages they receive, the profits exacted from the public, the management of the business. It was at this point that he struck out on a course widely at variance with prevailing standards and became the prophet of a new order. When other concerns closed down or cut wages after the war, he refused to do either, saying that the welfare of his employees was at stake and was his chief concern. He counted the making of men more important than the making of money. Recreational opportunities, church and school facilities, medical care, sick benefits, pensions and the like were provided for his workers as a matter of course.

"If he had gone no further, Mr. Eagan would have stood out as a unique figure. But all this was only a beginning in his program of justice. He conceived also that the workers who gave their lives to the plant were as truly investors as those who put in their money and were as much entitled to a share in the control and profits of the concern. So he introduced profit sharing on a large scale and gave the employees elective representation on the board of directors. He worked out a plan by which the stockholders should receive not exceeding six or eight per cent on their investment and all the rest of the profits should go to the employees. In one year about \$400,000 dollars which would ordinarily have gone to stockholders, nearly all of it to himself, was thus distributed to the workers, in addition to their wages.

"But this Christian business man went further yet. He recognized also that there was another party at interest in the business—the people who consume and pay for the product. So he asked to have two outsiders elected to the board of directors to represent the public, one of them to be nominated by the Federal Council of Churches and the other by a group of heavy purchasers of his product.

"His will provides that his interest in the plant, comprising practically all the common stock and amounting to a very large sum, shall be held in trust by the management for the benefit of the public and the employees, the product to be sold at a fair and moderate price and all the profits to go to the men employed. His purpose in this arrangement, as expressed in the will, was 'to insure service both to the purchasing public and to labor on the basis of the Golden Rule.'

"John J. Eagan believed that it was not only desirable but possible to reorganize industry on a thoroughly Christian basis, instead of that of cold self-interest. His spirit will be content if his efforts in this field, notable for their success, shall stimulate others in a like endeavor."

No characterization of John Eagan was more quaintly discerning and appreciative than that of the Negro woman printed in *The Acipco News*, May, 1924:

"When we speak of a thing or of a life being simple, we mean that it is unmingled with any other element, unalloyed or compounded with other ingredients.

"Therefore, when we speak of the simple life of Mr. John J. Eagan, we mean to bring to you his plain everyday life, with no special mention of the higher, nobler

qualities which he possessed. He was a man, unpretentious and unassuming, believing in equity to all and no special privileges to any, so long as the person or persons were within the bounds of reason. He cherished no thought or expressions for praise, which is contrary to most men, but rather he sought that even his highest deeds of charity and benevolence should not be known.

"Mr. Eagan had no exterior bearings to betray to the world the real inner life of the noble personage which he really was. The only way one could really get any conception of the man was to abide constantly with him or about him.

"A mere look at the man, or a casual meeting of him, and an occasional handshake or good morning, made no disclosure of him, but to know him thoroughly, as all the employees of Acipco did—men and women, white and colored, disclosed one of the most noble characters in the universe.

"Mr. Eagan, though highly exalted, it is apparent that he never found this out, and even if he had found himself so exalted, he could not have so deported himself because we are made to believe that simplicity characterized his very being. He was rated among the rich, but walked with the poor. He was reckoned among the high, but chose to be with the low."

The national estimate of Mr. Eagan and his influence was expressed in the editorial in *Collier's Weekly*, Aug. 30, 1924, entitled "Not Servants, But Friends."

"In the recent death of John J. Eagan of Atlanta, America has lost a citizen who incarnated that spirit of service which can break down both race and class misunderstandings.

"A generous profit-sharing plan was inaugurated by Mr. Eagan in the American Cast Iron Pipe Company, of which he was president. This provided that after a fair living wage had been paid to workers and a six per cent dividend to stockholders, the remaining profits should be divided between management and employees.

"Mr. Eagan believed that the workers should have a real share in the direction of policies at every point. 'Not servants, but friends' became his ideal. Two representatives of labor, chosen by the workers themselves, served as directors of the corporation, with every power that was vested in the representatives of capital.

"Just before the sickness that caused his death, Mr. Eagan began to plan for the direct representation of the public also—the community which gave the corporation its life, and which capital and labor were alike bound to serve.

"But not only to his employees was Mr. Eagan a friend. His colored neighbors found in him a sympathizer and ally. In Atlanta he took the lead in developing a plan of cooperation between the white and negro churches that furnished the foundation of the interracial movement to give the negroes better educational facilities and opportunities for self-development.

"Over against the current cynicism as to the possibility of bridging the gulf between races, as between classes, stands the work of John J. Eagan, testifying that the problem can be solved by the use of the principle contained in the old command: 'Love thy neighbor as thyself.' "

One other judgment in the introduction of this memoir will suffice. It is from an older friend of Mr. Eagan, whose

competent advice in the field of industrial relations Eagan sought, Mr. George F. Johnson, President of the Endicott Johnson Corporation:

"I have met with no other so conscientiously and devotedly determined to make his life something of use to as many others as possible. He was not thinking of amassing more money, or acquiring greater power, or enjoying selfishly more of the good things of life. Rather, his constant thought expressed in every action was that he felt his full responsibility for the proper use of his opportunities and wealth.

"Indeed, his friends thought him too unselfish—too thoughtful and considerate—too much overwhelmed with his great responsibility. I did not agree with that opinion.

"To me, John Eagan was the highest type of a great and good man, and also the best type of an American gentleman, that I have ever been privileged to meet; in his love for others—his unselfish devotion to his work and organization—his intense desire to find the best way to help people without making them helpless—the best way to assist them to find independent expression of their usefulness and their part in life.

"It is not easy to be thoughtful, unselfish, generous and kind. It is not quite natural. There is always the ever-present danger of helping others to such an extent that they become helpless, and therefore useless. There is such a thing. But it is not common.

"John Eagan's philosophy did not lead him into this danger. He wanted to help others help themselves. And so his constant thought in discussion with me, was along this line: 'How can I be perfectly fair with all, and use my responsible position in doing real good and making

the lives of other people more useful, therefore blessing them and helping them to be happy?"

"John Eagan was a Christian gentleman, whom to know was an honor and a privilege."



## 2.

### THE MAKING OF THE MAN

JOHN JOSEPH EAGAN was born in Griffin, Georgia, April 22, 1870. His grandfather, born in Ireland of devout Roman Catholic parents, was a British soldier and died in the Crimean War. His grandmother came to America with her twelve-year-old son, John's father, and settled in Savannah, Georgia, where a number of her relatives were living, and where she died in 1892. She was devoted to her grandson and made him executor of her will. She was, like her husband, an earnest Roman Catholic and left two bequests of fifty dollars each to Father Cafferty of the Cathedral in Savannah, and to Father McMahan of St. Patrick's for masses for the repose of her soul, which Mr. Eagan at once paid, without waiting for the time allowed him for the settlement of the estate.

John's father, John J. Eagan, Sr., was a newspaper man in Savannah before the war. When he returned home from the war he could find no opportunity for newspaper work and his mother helped him to finance a grocery and mercantile store in Griffin. He married Mary Russell, of an old southern Presbyterian family, many of whose members had held places of distinction in the Church, and one of whose an-

cestors was a signer of the Mecklenberg Declaration of Independence. She was born in Cassville, Georgia, but her father died while she was quite young, and with her mother and her young brother and sisters, she moved to Rome, Georgia, where she lived until her marriage, except for the time when the family were refugees in South Georgia during Sherman's march through the State. The young couple lived in Griffin until their boy was born, and until the sudden death four months later of the father, whose health had been very poor since his suffering the rigors of army prison life.

Mrs. Eagan's bachelor brother, William Alexander Russell, sold out Mr. Eagan's business and took the widow and infant son to Atlanta, assuming their full support. Mrs. Eagan taught music, but Mr. Russell regularly sent her money to support her and her young son. She was a devout member of the Presbyterian Church and she reared her boy to love the church and take an active part in its work. He attended the public schools of Atlanta, always leading his grades. His mother and her family entered into the social life of the city, but his chief love was to read and study.

When about twelve years of age he was far from well and his uncle realized that he needed more outdoor life and fewer hours with his books. Much against his mother's wishes he persuaded them to go to Cartersville, Ga., to live, with the command, "John J. is not to head his classes." There they lived with Mrs. Eagan's younger sister and her husband. This aunt was the boy's idol, and he always looked back upon those years as the happiest of his boyhood. After the first year Mr. Russell found again that the boy was spending too much time with his books, and was still first in his class. He then arranged for the mother and boy to move out several miles

into the country on a beautiful plantation, sending him a pony and cart that he might continue to attend the fine private school in Cartersville, but with the order that he must raise one bale of cotton. He always loved to laugh over that bale of cotton. "John J. raised the bale of cotton," he said, "but his mother held an umbrella over him while he chopped it." Mr. Eagan loved to talk of those happy days on the plantation. Dr. Benham, who owned the place, was to him a wonderful man. Neighbors still tell of seeing the dear old man and the young boy together. Dr. Benham had recently met with serious financial difficulties, but with heroic courage had taken the hard, self-sacrificing way, even at the risk of losing his beloved plantation and beautiful home. Those long talks left their deep impression and no doubt helped the boy, grown to manhood, to see clearly the true value of possessions.

Before leaving Atlanta the lad had joined his mother's church. In later years he said that if there was anything remarkable in his life it was the experience at that time. As he stood in the old Presbyterian Church to take his vows he silently entered into a covenant with God, "Father, enable me to become a rich man, make a million dollars by the time I am thirty years old, and I promise you I will give you one-tenth of all I make."

He loved the life on the Benham farm and, though growing fast and strong, was impatient to return to Atlanta and start making this million dollars. His first job was with a grocery store on the corner of Washington and Hunter Streets, where his mother was later to build a beautiful Sunday School building in his memory. This first job paid him \$5.00 per month. Being so impatient to get to work and

make money, he left school before finishing the high school course. That summer, as was their custom, they went to old White Sulphur Springs, in the mountains of north Georgia; but he hurried home when the grocery store offered him a job at \$25.00 per month. Mr. Russell told him he had a place in his tobacco store for him, but that he was worth only \$15.00 a month to him. John was anxious to go to the grocery store, but realized that he should go with his uncle. He consulted his mother, but she wisely told him he must decide for himself. The sixteen-year-old lad went out to the park and spent the whole day determining what he should do, and at night returned to take the job with his uncle at \$15.00 per month.

The next five years were spent in hard work, not only doing his own work, but trying to learn what the man in the position ahead of him was doing. The records of his accounts show that he shared in all the pleasures of his friends, but there also are entered the amounts given to his church and charity.

His uncle had bought a beautiful home in the then new and fashionable section of the city on Peachtree Street, and his mother kept house for him. His mother and his father's mother had never been intimate, but Mr. Russell felt that the boy should spend a part of each summer with his grandmother in Savannah. Those were happy weeks, brimming full of pleasure. His grandmother had remarried but was again a widow, and kept a small store on the first floor of her home, patronized largely by neighbors and visiting sailors. She was a good business woman and greatly beloved in Savannah, and a devoted member of the Catholic Church. Those visits to his grandmother, whom he considered one

of the loveliest Christians he ever knew, were not only full of pleasure, but brought him respect for all forms of true Christianity, and great admiration of her thrift in carrying on her business.

When twenty-one years of age John went to his uncle with the request that he might invest his inheritance from his grandmother and his father in his uncle's business and become a partner. He was furious when his uncle refused, saying he was inexperienced and not capable of such responsibility. He was determined to leave his employ and tried to get another job, but found that others had no better opinion of him. It was a severe and wholesome lesson.

The years from the late teens to thirty are crowded with hard work, always striving to reach the goal of a wealthy man, giving the tithe and keeping his vow to God. He met with steady success and we see the young man giving promise of the successful capitalist, for he took the six thousand dollars inherited from his father and his grandmother and invested it, and he said that in the eight years from his twenty-first birthday until 1899 he had increased the \$6,000 to \$73,000.

Mr. Russell had to be away from his business for a year on account of illness, and much responsibility fell on the younger man. When Mr. Russell returned the business had shown the largest profits in its history. He examined the statement and said, "Well! you seem to think you deserve and can demand the right to purchase some stock."

His uncle died in 1899 and, greatly to John's surprise, left him the major portion of his estate, which consisted largely of real estate and a very successful tobacco business. His notes and papers written at this time show the spiritual struggle

it was for the young man, trained in the tobacco business, to sell out and invest the funds where he felt he could better use the money God had given him.

During these years he said there were several forces that had greatly influenced him. First, his consecrated Presbyterian mother who trained him in diligence in his church work, and to decide issues for himself. Many times she said it always seemed strange that even from his early boyhood people would speak of "John J. and his mother," never of "Mrs. Eagan and her son." Then, the most helpful, self-sacrificing care of his devoted bachelor uncle who trained him in the hard school of business. Next the beautiful life and thriftiness of his Catholic grandmother and the godly example of old Dr. Benham who put business honor above all worldly gain.

Dr. G. B. Strickler came to Atlanta as pastor of Central Presbyterian Church when John was quite a young man. Many times he said that Dr. Strickler was the great spiritual force of his life, training him to give himself fully in leadership of his church.

In later years he was greatly tried by uninteresting and uninspiring sermons. When tempted to drop off in sleep during such sermons he would recall a remark of Dr. Strickler's that one could get something out of even a bad sermon and would say simply afterwards, "Well, I needed Dr. Strickler with me in church this morning." When very young he was elected a deacon, and then an elder and Superintendent of the Sunday School. He always put these duties before all others and built up one of the strongest Sunday Schools in the country, and helped to organize a number of missions that have grown into city churches.

Soon after his uncle's death, Josiah Strong came to Atlanta



and was a guest in Mr. Eagan's home. Dr. Strong gave him a new vision of a wider field of social service, and he and his books were a large influence in his life.

The earliest of John's record books and papers that has been preserved is an account book of the years 1888-1899. It begins with a pencil note, "Went with W. A. R. Co., Sept., 1888. Salary, \$15.00 per month. Sold out W. A. R. Co., Dec. 1, 1901." The accounts are fragmentary and somewhat confused, but they are full of interest in the revelation of the lad and his growth. The earliest entries are in a very boyish handwriting which would seem to go back beyond 1888, and account for expenditures of \$49.60 from Sept. 15 to Jan. 19 of an unnamed year. Of this amount ninety-five cents went for soda water and candy, \$8.80 for Christmas presents (fifty cents for a Christmas card for Mary Jones and ten cents for a card for "Grandma Eagan"), seventy cents for fire works, fifty cents for "Minstrel Show (*the last*)," and \$12.35 for Church and Sunday School. Beginning with 1889 the accounts are fuller. They show a salary of \$5.00 a month in 1890, \$10.00 in 1891, \$15.00 in 1892, and in 1893 an interest in the business yielding \$33.33 a month. The expenditures for church account are carefully kept from 1889 to 1899 as follows: 1889, \$30.55 of which \$10.00 was for a missionary; 1890, \$66.30; 1891, \$136.67 of which \$25.00 was a Christmas present to him which he sent to foreign missions; 1892, \$225.67 of which \$25.00 was a contribution to foreign missions; 1893, \$304.30; 1894, \$371.30; 1895, \$346.72, where many individual charities appear; 1896, \$310.20; 1897, \$382.25 where the largest item was \$112.50 for the church debt; 1898, \$354.10 and 1899, Jan. to July, \$241.76. He was already prac-

ting in his youth the principles of stewardship which he was later to apply to larger wealth.

In the innermost drawer of his safe was found a packet of prayers and reflections and dedications which he had written from time to time from 1898 to 1908. Most of these were written on the letter paper of "W. A. Russell & Co., wholesale dealers in tobacco, cigars and snuff, green and roasted coffee, syrup, etc., 64 Peachtree and 63 N. Broad St., Atlanta, Georgia." And through the summer of 1900 the letterhead bears the names "Wm. A. Russell, John J. Eagan." Some quotations from these private and sacred papers will reveal the religious consecration of John Eagan from his earliest manhood.

The first paper is dated Oct. 2, 1898. It is a four-page prayer and devotement: "What shall I ask but that this life called mine be indeed Thine, be used for Thee for Thy own glory. . . . Accept the weak frame and humble intellect, the being, heart, soul, mind and strength of Thy humble and unworthy servant, but accepted of Thee and made clean in the blood of Thy only begotten and well-beloved Son. Use, I beseech Thee, this creation of Thine, use him greatly. . . . Hear his vow offered up to Thee in his weakness and ignorance and if it be Thy will accept it and him. . . . Let all his energies be constrained to glorifying Thy great and holy name."

On April 23, 1899, he wrote: "I beseech Thee especially this night to deliver me from the great sin of harshness and unkindness that I am so sorely guilty of. Forgive me for my harsh words to inferiors and superiors alike. . . . Because Thou hast heard my prayer I am the more constrained to ask this, knowing that Thou who changest not will hear me more."



On July 1, 1899, when his uncle died and the business of W. A. Russell & Co. came to him he wrote: "Father, is not this what Thou wouldst have me do? Take this business and run it as you have been doing. Increase it some and make all you can of it for Me. But do not let it be your life work. Have a good man in there and take time to study and time to investigate other businesses and keep yourself in touch with other men. This business need not injure you in My service nor any one connected with it but I will promote you from it and show you plainly a more excellent way. O Lord, make a plain path for my feet and forgive all my sins and accept me for Jesus' sake. Amen."

On July 30, 1899 he wrote a meditation made up of James 1, 5-8, Matt. VII, 7-12, Phil. IV, 6-7, Isaiah XXVI, 3, 4, XXX, 7-15, VII, 4, and Heb. III, 19 and added, "Will Probat-ed, August 7, '99."

On Oct. 17, 1889 he quoted Deut. III, 1-8; James I, 5-8, I Sam. X, 6, 7, Luke XI, 13, and adds his prayer, which appears to be his first reference to the race problem which was so deeply to concern him in later years: "May Thy Kingdom come, Thy will be done, in earth as it is in Heaven, among our own race, among the Negro race, among all races and amid all and under all climes: Take I pray then this servant of Thine, unworthy and whose best deeds are stained and marred with sin and use him for Thy great ends in the world. Let him lose himself and all that the flesh counts dear, remembering Thy words, He that loseth his life shall find it. May I realize fully how all that I am and all that I have is Thine by gift and preservation. O Lord, make a path for my feet."

In an un-dated paper, apparently of the winter of '99-'00,

he writes, "He prayed to Thee, Nov. 10, '99, for wisdom in regard to the Atlanta Home Insurance Co. stock which Thou hast entrusted him with and he asks Thy forgiveness if he failed to hear Thy voice directing him. . . . Save me from loss on this Atlanta Home Stock. Show me plainly, I beseech Thee, whether to hold or sell or trade or buy more of it. Direct me for Thy great name's sake plainly as to each step I must take from now on."

The settlement of his uncle's estate and the large wealth he had now inherited and the various financial interests involved brought to him a host of problems and new relationships. On Jan. 10, 1900 he writes: "For Jesus' sake give me wisdom. Show me whether to continue this business of W. A. Russell & Co., and if so how and if not how to close it out. . . . Show me also whether to buy the Hill property or not and how to manage and increase my collar business. For Jesus' sake grant me to attain the fulfillment of my vow." To this paper he attached notes about various transactions in real estate and investment and added, "Do not take any money out of the business to buy the Hill property. Sell Atlanta Home 10M, as low as .75c, to buy this place. Sell out W. A. R. Co. at cost if necessary, if you can sell its continuance along with it." On March 14, 1900, he asks direction as to whether he should buy the half interest in Crouch Brothers' Horse Collar plan and if so as to what he should pay for it, and asks wisdom and strength "to perform all the duties which I thank Thee for entrusting to me." On March 16, 1900, he wants guidance as to whether to take stock in the Cotton Mill Manufacturing Co., and in "The Coal Company being organized by B. A. and J. B. Campbell."

The business problems which were on his mind, however,

filled only a small place in the prayer meditations. And his meditation of Apl. 22, 1900, his thirtieth birthday, made no mention of them. He wrote out verses about Uzziah, whom God made to prosper but who became presumptuous, II Chron. XXVI, 5, 7, 15, 16, about Joseph "who was thirty years old when he stood before Pharaoh," about the Levites who "from thirty years old and upward even unto fifty years all were numbered to do the service of the ministry and the work of the tabernacle of the congregation and to set forward the work of the house of the Lord," about David who "was thirty years old when he began to reign." "And Jesus Himself began to be about thirty years of age." Luke III, 23.

On May 13, 1900, he is praying for direction in his duties to his employees and in all the duties of life. The General Assembly of the Southern Presbyterian Church met in Atlanta this May and he prays, "O Lord show me how to invest Thy wealth to promote Thy glory, so that I may bear much fruit. Bless to me this opportunity afforded by the General Assembly. Lead me in a plain path, O Lord, as to how much time to devote to each duty of life and so direct me as that I may glorify Thy name to the utmost limit of all the talents with which Thou hast endowed and intrusted me. . . . Grant that I may be so blessed as to pay my vow and receive the maximum to give to Thy great cause. For Jesus' sake. Amen."

It became clear to Mr. Eagan in 1901 that he did not wish to continue in the tobacco business. On Apr. 7, 1901 he wrote: "Conclusions. 1. It is not wrong to sell tobacco or cigars. 2. It is wrong to send your men into saloons. I do not send them.

"My chief end is to glorify God.

"I believe there are fields of endeavor where I can glorify

Him more than in this business. Therefore it is my duty to get into the field where I can glorify Him most.

"Have your business in such shape as to be able to close it out by Jan. 1, 1902.

"For Jesus' sake, direct me. Lead me in a plain path. Make a plain path for Jesus' sake."

Accordingly on Nov. 30, 1901 he issued a notice that on that day the W. A. Russell Company retired from business and had transferred its stock and good will to the McCord-Stewart Company.

A diary for the years 1902-1903 records the business developments in which Mr. Eagan was engaged and some of the difficult experiences through which he made his way. On the fly leaf is the statement, without indication of the enterprise involved: "Put in note for \$12,500. At end of twelve months drew out in cash and dividends \$40,000, less interest for one year." The diary, like the papers in his safe, is made up of prayers, devotional meditations and business projects. It begins on Jan. 29, 1902 with James I, 4-6, and other Bible references and the entry closes "Thou hast blessed me in giving me the joy of being a sharer in Thy work on earth. Hear my vow which Thy continued favors seem to show Thou hast accepted, if it be for Thy glory and enable me in any way to glorify Thy name, in that I bear much fruit. Enable me to so consecrate my being that every energy shall be cultivated and expended only and entirely for Thy glory. As I now take up the organization of the Cotton Collar Factory and the investment of the money from the tobacco business which I sold out in obedience to Thy direction, give me wisdom and lead me plainly and enable me so to invest it and my labors as that I shall be led plainly to the fulfillment of

my vow." The next day he prays for guidance of his judgment as to whether he should buy the Hill property, and asks for orders, and records the problems before him: a lawsuit against "Crouch Brothers and J. J. Eagan Co., manufacturers of the Lankford Anti-Chafing Horse Collar," which was soon thrown out by the courts; "the organization of the Cotton Collar Company; duty to employees; Gate City Coffin Factory." He notes that his employees could pay rent with what they paid for car fare, if they lived near the factories, and that he must put up houses for them. On Feb. 11, 1902, he writes, "The next thing you get into let it be large enough to justify your putting your energy into it." Later, "Never allow yourself to become involved in the detail work of any organization. Carnegie: 'Here lies a man who became rich by drawing around him men brighter than himself.' Can never make large dividends on Central R. E. Invest mother's funds in this because the surest form of investment." And he adds:

"Carnegie one thing, Steel  
Rockefeller one thing, Standard Oil  
Clark one thing, Copper Mine  
Duke one thing, Tobacco  
Vanderbilt one thing, R. R.  
Gould one thing, R. R. and Telegraph  
Astor one thing, R. E.  
J. P. Morgan one thing, Banking."

"Do not go in when things are at the top." "Lost in—because I did not obey His voice." "God has kept me from the loss of income but has not enabled me to increase it because I did not listen to Him. Asked His direction and then did not heed it." "Have fellowship and try to promote Chris-

tian methods. Have no fellowship with other than these methods. Shall I take stock in any concern not owned and controlled by Christians? Suppose you do and the stock changes hands and becomes un-Christian?" "Reduce cost of horse collars, by getting rid of sweat-pads, by increased output. Measure exact number of yards to make Back Bands and also scraps used. See that only scraps are used." "Have a well defined policy. Stick to it rigidly." "Improve condition of hands at factory." "Exercise daily one hour. Improve mind and soul." "Shall a Christian give the substance which has been entrusted him by God to anything that will not elevate and ennoble or in some way benefit his brother man? Cannot subscribe to the Interstate Fair because of pool-selling on the horse races and because of saloons being run by the Fair Company." In July, 1902, he made a six-weeks' trip with his mother through the West. The Collar Company opened a new plant in Memphis. He inherited from his uncle a large piece of property at East Point, five miles from Atlanta, which he valued in August, 1903, at \$70,000, and set about its development with landscape architects, erecting workmen's houses, and planning at once a church building and a school.

As 1903 draws to a close he wrote out in his diary a meditation on his work and principles:

"Large success in any line can be attained only by the co-operating and well-directed energies of other men. Those men to work the best must have confidence in the ability of the one directing them. Never do anything that God does not direct you to, by His Word or providence or by His voice speaking within. Is the commercial world an un-Christian one? Ill. Farmer who after toil sells his



surplus for money, represented in either gold, paper, check, etc., and then uses it for Christian purposes. Not the acts but the motives determine whether Christian or not. Can one be a Christian, practice the Sermon on the Mount daily, hourly and succeed in the business world? Things necessary to success in the business world—Perseverance, Power to control men, Confidence (That is, men must have this in the business man who would be successful), Ability to fight (This may be in self-defense and only to the extent of self-preservation). (Suppose a Christian owned a patent and some one infringed on it. Suppose a Christian owned a piece of land and someone else claimed it.) When Nero was persecuting the Church why did no great strong man appear and by his might deliver the Christians? Was that God's way with the early Church? Is it His way now? Suppose a man takes some waste product and makes it into a useful article—(Has it patented). Suppose some one tries to steal his process and after securing some of the secrets through his workmen uses it. Suppose one discovers and buys a mine and some one else tries to take it by process of law. Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth. If I am to realize the fulfilment of my vow it is through God alone. Then I must go only as and where He leads consulting Him and waiting on Him at all times. A man paid in advance for all his services to the world—For we thus judge that if one died for all then were all dead and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again—II Cor. V, 14, 15. The greatness of a life depends upon the motives actuating it. The chief end of man is to glorify God."

The last entries for 1903 are "Make your collars perfect and the only collars used and called for." "Other questions: Subscriptions to public enterprises. . . . What dealings should a Christian have with the world? Godless cities. . . . Godless men who are honest and moral. Shall a Christian rent a store to a man not a Christian? Answer—Shall an unbeliever be allowed to live? . . . God answers that. His rain, His temporal blessings fall alike upon the just and unjust. Is an employer bound only to look at the service received or must he examine into the character of each employee and reject all who are not Christian? 'Ye are the light of the world.' 'Ye are the salt of the earth.' Pharisees refused to have intercourse with sinners. Christ 'This man receiveth sinners.' . . . Eats with publicans and sinners."

There are no further statements or accounts until Apr. 2, 1904, when he writes: "At the end of eight and a half months spent practically all of it away from home and business: I return to find my main business, Crouch Brothers and J. J. Eagan Co., has earned nearly 100% profit on its capital stock, and my other interests in such shape as to make three months spent away from home perhaps the most profitable in my financial history. None that put their trust in Thee shall be confounded. The Sabbath School to which Thou called me as Superintendent is in splendid shape, seemingly just as good as when Mother and I devoted so much of our time to it. . . . And now Lord, I make over to Thee Thine own, all that I am, health of body, strength of mind and vigor and pleasure of life, and all that I have, friends, loved ones, good name and possessions. Teach me to do Thy will for Thou art my God. In Jesus' name. Amen."

In the summer of 1904 he made a trip to Europe sail-

ing June 11 from New York on the Anchor Line, S.S. Astoria, with a party of friends including Miss Martha Berry. His diary of the trip lasted only the first thirteen days.

His notebook for 1906-07 is full of his transactions and investments for these years. Almost everything he touched seemed to prosper. His real estate holdings in East Point and on Peachtree and Marietta Streets in Atlanta greatly increased in value. On June 20, 1907 he writes "Health better. Enlarged usefulness. Increased income. Devote yourself so far as investments are concerned to iron, coal, mining and God will give you such increase as pleaseth Him."

It was in the year 1906 that John Eagan became interested in the project of the American Cast Iron Pipe Co. in Birmingham and for the rest of his life his three major interests were his service in the cause of the Church, the industrial problem as represented in the Pipe Company and the problem of relationships between the white and Negro races. These interests call for full separate discussion. There are no records which enable one to trace in detail his financial affairs through the years and it would be profitless to do so. His wealth and influence steadily increased year by year and he grew in wisdom and power and charm.

Before going on to the story of his ever-widening activities and influence as a Christian man, as a citizen of Atlanta and the nation, as a leader in industry and social progress, it will suffice to quote from some of his remaining prayer-meditations which end on April 26, 1908, from his diaries and from the comments of several of his friends:

"July 2, 1906. James I, 5, 6, 7. For Jesus' sake show me whether to take up this work of American Cast Iron

Pipe Co. or not—Let me not be put to shame before mine enemies, for I am Thy servant, O Lord, I am Thy servant, leave me not, neither forsake me, O Thou God of my salvation—When my father and my mother forsake me then the Lord will take me up—You have gone into this with a number of people who have put themselves into your hands—They have made certain assertions—You must stick by them until they have had a chance to prove those assertions true.”

“July 3, 1906—James I, 5—Go ahead with your E.Point organization for the year—Try yourself to see that perfect goods are made and put in such improvements as are necessary—Should any one offer you your price, i.e. book value, sell out—Try to get \$69,000.00 if possible, but sell at the other if offered.

“Answered by selling out 9/15/06 for \$60,000.00.”

“Highlands, N. C., summer 1907.

Importance of decision

Evils of indecision

Importance of right decision

Elijah—only two decisions

Only two lives possible.

World seems complex but only two lives—only one?

Roosevelt—Continental Divide

Only two forces—The stars fought against.

To the soul there is only one question—

Each soul a force—I raise my hand.

Religion not emotion.

If any of you lack wisdom! Burn your bridges.

Do not review and review your decision.

Knowledge necessary,—Study your Bible.

Compass

Growth in decision.

Opposition.

"Emerson—Be a man; put things under your feet. Through Christ dwelling in you choose the influences and companions that shall affect your life. Be not a wave drifting, blown of every wind and wafted with every tide. Be rather the coral reef that, erecting its head above the sea, soon gathers to it all flotsam and jetsam and from the driftwood and the sand borne by the waves erects an island where the ships may find rest and man may make a home. Not the rock that, though it does rear its massive head above all seas, yet attracts nothing and only breaks in pieces the waves that dash themselves against it, but the reef which gathers and attracts and becomes a haven and a home through its drawing to itself all that the waves and winds bring to it, even though like the coral reef this be compassed only by the death of the builders."

"Nov. 13, 1907. Father, I submit my whole life to Thee. I would not withhold even the smallest or the greatest thing. All I ask is to have no aim that Thou hast not inspired, no object but to glorify Thee."

"Apr. 26, 1908. O Lord, give me to know clearly as from Thee my duty with regard to the wealth which Thou hast given me. As I study the subject of the Greensboro Conference 'A man and his money,' let me learn from Thy word and Thy providence just the true relation of money to Thy Kingdom so that in future it shall be true of me in all departments of my life, in all my energies and with all the talents with which Thou hast entrusted me, that I shall 'Seek first the Kingdom of God and His righteousness.' O Lord, teach me Thy will and make a plain path for my feet. Give me to know Thy will concerning this. For Jesus' sake and in His name. John XVI, 23, 24."

He read his Bible more than all other books combined, and he was ever seeking out its principles and applying them to life. He had a large old ledger from which the first twenty-eight pages had been torn, in which he wrote out the Bible passages bearing on such subjects as the Spirit of the Lord and the Holy Ghost, wisdom, speech and silence, self-examination, peace, eternity of character, "quicken," the Christian in the world, divine guidance, Sunday School organization, the Good Shepherd, salvation of mankind, diligence, preaching and establishing, teaching, prayer, riches, the world, work and labor, property, abiding, will, sin, obedience, covetousness, whole-heartedness, faith, Christ came for what? forgiveness, mind, found and known, righteousness, cost of discipleship, Kingdom of God, debt, care, self-denial, stewardship, peace, Jesus and money, Jesus and war, burdens. More pages are given to "Riches" than to any other subject. Half a dozen sermons or addresses which he had heard are outlined in the book.

Before passing on to the rich activities of his mature life it may be well to sum up the earlier years in the words of Mr. Alston, John's legal adviser and friend:

"He is left fatherless at the age of three months;

"He and his mother were practically without means;

"He goes to work at an early age at a pittance and enjoys it;

"His education did not extend through the high schools;

"He has inherited \$6,000.00 and has made this grow to \$72,000.00 by the time he is 29 years of age;

"He became a partner in the business in which he started at the bottom, and then became its owner by inheritance;

"He succeeds in this but wants a broader field;

"He enters a manufacturing business and sells out because he did not think the future big enough;

"He goes into the coal business and multiplies his capital two and a half times;

"He enters into the business now known as the American Cast Iron Pipe Company;

"He had succeeded in his every undertaking. He was deeply impressed with the thought that he had a great mission to mankind, and that he was an instrument of the Lord to aid humanity. His life had been dedicated to the Lord in its early years. He had made a bargain with God when a mere lad. This was being kept on both sides;

"He never, at any time, considered the wealth which he had created as being his own. He looked upon himself as a trustee of this for the doing of those things which would advance the cause of humankind. Constantly he prayed, 'Give me a plain path that I may choose and continue therein.'"

His diaries were kept very intermittently. For some years there were none at all. In his 1904 diary the only entries for the year relate to the trip to Europe. All the other entries in this diary, and there are not many, belong to 1909, '10 and '11:

"Dec. 11, 1909—More purity give me. Concentration. Visit the mine. Work to be done. Prison Reform. Schools at mines. Work at A. C. I. P. Co. Work among the Negroes."

"Jan. 2, 1910. Phil. III, 7.—Gain during 1910. Love of all your associates, that they, seeing Christ in you, may love Him. Souls—by prayer, by word, by books, by influence. Time—by prompt decision. Avoid all indecision as you value your life of which time is the essential part. Time—by planning your days in advance

and holding to the plan unless providence directs you otherwise. Time—by doing nothing yourself that any one else can do for you. This should be the best year of your life thus far. Health seems better and body stronger than ever in your life. Your possessions and your income much greater. All your opportunities wider. Make this the best year of your life. ‘So then, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence work out your own salvation with fear and trembling; for *it is God who worketh in you both to will and to work for His good pleasure.*’—Phil. II, 12 and 13. According to your faith be it unto you.”

“Sunday, Jan. 9, 1910. Little power in S. S. today. It lacks organization. Sr. and Inter. both without Supts. Best part of the time and the energy of the week spent in increasing material wealth. In Atlanta, Mon., Tues., Wed. In Bham., Thurs., Fri., Sat. Influence for Christ largely negative. Have refrained from worldly amusements, etc., but have not been positive for Him. Have not spoken directly to anyone this week about accepting Christ. Have influenced some in a small way through conversation. Bought mine, and through the purchase will be enabled to erect Y. M. C. A. building and influence men there in all these mines for Christ.”

“Sunday, Jan. 16, 1910. Do I know Christ better than I did last Sabbath? This is the test of growth. What have I done to enlarge and advance His Kingdom?”

“Motto for week—Jan. 23, 1910—Eph. II, 10.”

“Jan. 20, 1910. Never read a prayer without recalling its contents. Thirty minutes per day devoted to memory exercise not so good as all day devoted to it. Read this book ‘Assimilative Memory’ through and study it for



a year. Went out to play golf this afternoon. Raw and windy, threatening rain. Was afraid it would give me a bad cold. On the contrary it made me feel like a new man. Have been able to do so much better mental work. Query: If out-of-door exercise does so much for you why not take it regularly? My Father, Thou seest how much it enhances my usefulness and will lengthen my life—show me how to arrange my time to secure this. For Jesus' sake. Answered."

"Jan. 25, 1910. Arrange your walks down town in the A. M. What about the colored work? Speak to men about the real things of life, Christ and God and truth instead of the non-essentials."

"Jan. 23, 1910. Have increased wealth but otherwise accomplished very little for Christ. Very little influence exerted for Him. Dear Lord, and shall we ever live at this poor dying rate?

"Negative life.

"Office—your work is not planned and you do not work to a plan. When problems are heavy you worry and tire yourself. When you have no problems you do not think out things as you should. In short, you are careful and troubled about many things. You come home, eat a heavy dinner and are useless during the afternoon for mental work. Return home at night, read papers and are too tired to do any good work mentally. Could leave the office at 1—get home 1:10—dinner at 1:20—rest 10 minutes and back at office or plan at home at 2:10—work till 5 then one hour exercise.

"Sunday and Wed., Church. Your life cut up, disjointed and does not count for what it might for the glory of God. For it is God who worketh in you both to will and to do of His good pleasure. For Jesus' sake

let me live to the full, seizing every opportunity and improving every moment. 'Where'ere thou art, be all there.'

"Concentration."

"Feb. 6, 1910. Monday and Tuesday, Atlanta. Wednesday, Thurs. and Fri., at Knoxville and mines. A mine of 800 souls with no church and no school. Help me, my Father, to make a model mine of this and give me wisdom that I may influence men for Thee. Avoid getting into the details of any business."

"Nov. 5, 1910. Saturday afternoon—Read from Life of Gladstone by Morley."

"May 14, 1911. God promises His Spirit. God will guide in even the smallest details of your life. God will give you all things. I Cor. III, 21. With His help I will seek the filling of His Spirit, guidance in even the smallest details of my life, and will lay hold on His promise to give me all things."

One of John Eagan's close friends, Mr. J. B. Campbell, with whom John was associated in the coal business, writes of these early years:

"John Eagan was faithful in all his responsibilities. I remember his mother spoke of John's problems after his Uncle Bill's death. Uncle Bill was a competent, able business man. Some of the other nephews had not been able to live up to the discipline required to make good. Mrs. Eagan often said that John was so tired when the day ended, from standing on his feet, that when he would get home at night, she would put his feet in hot salt water to give him comfort. John was behind the bookkeeping desk all day handling the cash and looking after details. He thought Uncle Bill's discipline very exacting, for he was required to open up the store in the



morning and at one time he lost the door key. Uncle Bill demanded a new high grade lock for the front door of the store and took it out of his salary. John thought this was very exacting but stood the ordeal without complaint. His sticking faithfully to responsibility was not lost on his Uncle Bill who was one of the most successful merchants in Atlanta and for those days, had quite a fortune. Upon his death he left practically all his property to John and his mother. They lived with Uncle Bill for a great many years. Uncle Bill showed his discernment in his belief in John's capacity to handle the money left him in the way it would do the most good.

"The Sunday School of the Central Church was never before or after as well operated or given as much thought as during his administration as superintendent. It appeared to me that he spent practically all his evenings in preparation for the next Sunday's service. He knew all the children by name and they knew and loved him. Uncle Bill had died and left him his money. The children all realized his earnest sincerity and were attached to him. They knew that Mr. Eagan's interest in them was on account of his love for his Saviour and a knowledge that he was working for the good of his fellow-men without compensation other than reward of a duty faithfully performed and being well fixed with worldly goods, they appreciated more, his personal interest. John was ably assisted in this Sunday School work by his mother who spent almost every afternoon following up the children who had been absent from Sunday School the week previously and going out into the outlying districts to look after the poor children. They were not allowed to wander away from the Sunday School without being checked. In addition, thereto, he had a lot of faithful women workers in the Sunday School. I

remember one of them reported that her Committee almost every quarter had made as many as two hundred visits. The Sunday School was operated in such a way as to attract the children's interest with something new every Sunday and they looked forward to his cheerful greeting and with interest as to what new project he would develop.

"I sometimes discussed with John certain features in his Utility opposition and I found that he had but one point of view, that was, a thing was either right or wrong. There could be no compromise, politically or morally.

"There was very little social life in those days for us because most of the social life was around the various clubs and it was John's judgment that during the period of prohibition the clubs were merely a licensed drinking place, therefore, not to be supported by membership.

"John was never strong, was looked after most tenderly by his mother, and had to take excellent care of himself.

"Life in the South was rather circumscribed and most everyone was interested in looking after those things in which they were directly affected. John, to the contrary, sought for a larger, or you might say, world-wide interest and in that way his contacts were greatly broadened.

"I recall one instance of John's influence in my Sunday School Class. I had a young boy about fourteen years of age who was standing in front of the fireplace with hands in his pockets. His mother told him to remove his hands from his pockets. His reply was, 'Mr. Eagan has his hands in his pockets. I don't see why I can't.' The mother's reply was, 'If you follow Mr. Eagan, you will be all right.' John's life was devoted in service to his Master. I know very few who have given themselves up more unreservedly than he."

### 3.

## THE CITIZEN OF ATLANTA

JOHN EAGAN was a citizen of the city of Atlanta. This was his home and he counted nothing in the life and well being of the city alien to his interest and responsibility.

On June 19, 1910, he was married in Atlanta to Miss Susan Young, who entered with complete agreement into all his plans. She and two children, William and Anne, survived him.

When his relationship to Birmingham through the Pipe Works enlarged he faced the question of choosing between the cities for his regular home. He drew up a memorandum giving the reasons for living in each city and for living in both.

“Atlanta:

Home, children and mother.

Inter-racial Commission. Could be handled in Birmingham, but not so well.

Church Cooperative Committee. Would have to give this up, (if moved).

Real Estate and property. Would lose some in this, perhaps, (if moved).

Central Pres. Church and Sunday School. Can keep this.

Municipal League. Can keep this.  
East Point. Would delay my plans (to move).  
Berry Schools.

"Birmingham:

Home and children. With these more in Birmingham.

Acipco.

White Church.

Colored Sunday School.

Industry.

Simpler life possible.

More human contact.

Wife and self free to devote ourselves to our children and our work.

Will increase your income more than your expenses.

"Atlanta and Birmingham:

Live in both cities for 12 mos., renting house in Birmingham or erecting one. Could spend six months in Atlanta and balance in Birmingham.

Can do this with children for three more years.

Many industrial leaders spend little time actually on the work and George Johnson takes two or three months in Florida.

If you lived on South Side would know very little more than if you lived in Atlanta."

An undated diary entry reads: "Live to the full in Atlanta. Build up Central Presbyterian Church, Presbyterian Schools and Colleges." The next page is full of foreign mission statistics. One of his earliest, deepest and most abiding interests in Atlanta was his church and Sunday School. He was an

elder in the Central Church and beginning in 1900 he served for twenty years as Superintendent of the Sunday School, only laying down his work on account of health. The *Atlanta Sunday American* of Jan. 11, 1920 contained an account of the School and its Superintendent:

"John J. Eagan, who was elected Superintendent of the Central Presbyterian Sunday School for the twentieth year at a meeting of the directors Monday evening, is declared to be one of the principal figures in philanthropy in the South.

"When Mr. Eagan became superintendent of the Sunday School it had a membership of 250 and occupied a basement room in the Central Presbyterian Church which is now only sufficient for the primary department. The present organization has a membership of 1,500 and occupies one of the most modern church school plants in the country.

"Soon after Mr. Eagan became superintendent of the Bible School its membership grew to such an extent that it was found necessary to build the present Sunday School building which was built after a committee had made a tour of the country investigating the larger buildings of the kind in various parts of the country. This building has separate rooms for each department of the organization and is especially adapted for the work for which it is used.

"One important part of the organization that has been of great service to the Sunday School work is the monthly meeting of teachers and workers which has been held regularly for more than ten years.

"In his work with the Bible School Mr. Eagan has urged the members not to confine their religious work to the Sunday School, but has encouraged various phil-

anthropic work of the members on the outside. This work is especially evident at Christmas when gifts and supplies are furnished the Thornwell Orphanage at Clinton, S. C., and the Nacoochee Institute in North Georgia.

"Two of the best organizations in the Sunday School are the young business women's class and the mothers' class. The mothers' class works in connection with the primary department in that the mothers bring their children, many of whom are too small to come to the school by themselves and leave them in the primary department while they attend the mothers' class.

"During the war Mr. Eagan was called to Washington frequently on account of his work with the Board of Recreational Activities in Naval Camps and felt that he should resign his post as superintendent at the Central Presbyterian, but temporary arrangements were made for his absence and his resignation refused.

"The organization of the Central Presbyterian Sunday School has a place for everybody from the time he is born until he becomes a grandfather."

Mrs. S. H. Askew of Atlanta has contributed some reminiscences of John Eagan's work in this Sunday School:

"When Mr. Eagan, with a little group of us from Central Church, founded a small mission S. S. in what was then called 'Reynoldstown' on the edge of Atlanta—one of some six or more such missions that old church started, afterward to grow into independent churches in that growing city—he was chosen by this young group to be our S. S. Superintendent—his training for the future superintendency of the big mother Sunday School, all unknown to us all, then, of course. Well do I recall his quiet but positive ways in our regularly Sunday teach-



ers' meetings, held before or after the regular sessions, in the little cleaned-up storeroom we first used. He had not come into his inheritance then (I have always understood that neither he nor his mother dreamed of the amount of money her brother was saving up to leave them,) but always our S. S. treasury had the needed amount we wanted for our small charities among the very poor people of that poor neighborhood. I was chairman of that committee, often, and after the meeting I said, more than once, 'Mr. Eagan, we have not enough money to do what that family needs—or to buy medicine for that sick woman,' as the case might be. Quietly he would reply, 'Go ahead and do what you think they really need—we can find that money'—and 'we' always did. He insisted on my visiting the family often enough to really know the true situation in each of these needy cases—which were not 'cases' at all to him but people. Afterwards, when his money came in large abundance in his control, our big Central S. S. found him just the same kind of superintendent—supplying its real needs so quietly none even stopped to wonder where the money came from much less to ever find out. Chartered cars to take hundreds of the city's poor children on rare outings, real old-fashioned Christmas trees for these same little ones, clothing for S. S. attendance—such bounties could not have come from any other source, yet none ever knew, or rather said what we all knew, whose purse had been opened so wide. Indeed, Mr. Eagan's secretary—a close friend of my whole life—said the only condition laid down to secure such gifts was *never* to mention them again, much less reveal the giver. If this request was violated the gift was never repeated. No finer evidence of Mr. Eagan's thorough Christianity

was ever granted me than Mr. Kirk's (this secretary) restored confidence and admiration, after a serious 'break' between them once. He really knew *all* about John J. Eagan—and he, a keen judge of character and himself a warm, sincere Christian, said there was none like him among us all for consistency and devotion to his Lord.

"Mr. Eagan's revolutionary ways of superintending our Sunday School caused great commotion in our old-line Presbyterian congregation. He taught many of us who worked on his staff our first lessons in the true meaning of group worship—by closing his doors at a given time, to prevent interruption in his worship services. It took military men to carry through this unheard of procedure—of whom my young husband, lately out of the Spanish war, as were others among our young men, was one. Mr. Eagan's almost grimly unyielding attitude on this issue almost broke our S. S. in two—he even resigned once unless his entire staff should stand with him on this—and other—points. But so genuine was the confidence of the whole church in this her sturdy young officer that he won the day and that S. S. is and will always be one of his best monuments of Christian achievement. Most of us smiled at the wrath and indignation poured out on the door-keepers who closed their doors in the very face of the pillars of the church, rushing breathlessly in after the service had begun—life was always so, save in an occasional lighter moment of family relaxation—and he gained the day for far larger things by holding out for this little beginning. It was all thoroughly characteristic of the man.

There were found among John's papers the following notes on "Sabbath School Efficiency" which appear to have been

the basis of an address and which set forth his ideas on Sabbath School work:

"Change in your ideas. I had expected to stress organization. If I mention it at all it will be incidental. I had expected to urge methods. My hope is that any method I may suggest will be so concealed as to leave no impression on your minds as to the method, but only of the thing sorely needed to be done. What test of efficiency would you apply to the S. S.? Out of many I have come back to one, one test which if met marks a good school. If not found, marks a failure, though every other requirement be perfectly met. And that supreme test is not organization or grading or even Bible Study, but is soul-winning. I shall not stop to argue this so long as the words of His great commission 'Go ye therefore, etc.,' are in our ears. Shall treat it as it is, a part of the Church. This is our business as S. S. workers. How are we handling it? Statistics 22,000,000, etc. Nearly 50 church members to make one convert. Pitiful report of denominations. Imagine a government with recruiting sergeants numbering 2,200 who in a year should succeed in securing 45 new recruits. What would their superior officers say? In other words 50 men employed one year succeed in securing one recruit. Immigrants over 1,000,000 per year.

"How many added in your church? One denomination reported 3,000 churches without a single addition. The denomination of which I am a member reported 1,600 churches. I know what a manufacturer would do. He would scrap the whole thing. Look at the history of the world and see the nations thrown out on the scrap heap—the trash pile. Where are Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and Laodicea?

Where are the churches and the civilizations of Galatia, Macedonia, Greece, Rome? On the scrap heap, they were cast out. Why this inefficiency? 1. Because of failure in our personal lives. Search light. Week to making *money* or a *living*, or to living up to a standard. You can't fool that boy or girl. What appeals to them is truth, frankness, the heroic. They can see through the Sunday clothes, the shrivelled soul that seeks selfish success all the rest of the week no matter how piously he prays on Sunday. How may we become efficient? Right about face and practice the opposite virtue. Rule out Hate by Love, Impurity by Purity, Selfishness by Unselfishness. First of all get your own heart and life, business and society squared with God's will. Do it at any and all cost. Do it now, and because He wants you to and will give you strength to, you can do it now. With this done you have in the S. S. the greatest field our times can offer. Ninety per cent of all people are saved before 20. Here is your S. S. They are there or would be there if our S. S. forces did their part. Meeting Place—Amusement—Social Centers. Organize Personal Workers—Name some good books for this. Meet weekly. Mention Invitation Club. How much of your conversation is filled with Christ?"

He organized and largely supported a Baby Clinic with a large voluntary staff at the Central Presbyterian Church which has served more than nine thousand babies and is still continued.

He was as careful and conscientious in his personal habits as he was in his Christian work. He prepared some rules for the care of the health of body and of mind:

"Laws of Body.

1. Be regular. Rise at six—bathe in cold water—exer-

cise fifteen minutes—eat a fair-sized breakfast—walk down town. Eat a good dinner and ride to town after it. Do not work hard for thirty minutes after this meal. Drive or ride horseback in the afternoon. Always making your engagement or plan the day previous. Eat a light supper. Retire at nine-thirty—not later than ten, to insure eight hours' sleep. Eat very slowly. Avoid quick, nervous motions or postures."

He wrote out as part of this paper the following Bible verses in this order: I Cor. VI, 19, 20, 15, 13, 14. Eph. V, 23. Rom. XII, 1. I Cor. XV, 35:III, 16, 17; II Cor. VI, 16.

"Laws of Mind.

1. Worry not. Phil. IV, 6.
2. Trust God. Isaiah XXVI, 3, 4.

To glorify God. Bear much fruit. 'Herein is my Father glorified; that ye bear much fruit, so shall ye be my disciples,' Jno. XV. My soul, the ruling tenant of the body. My body, the subject made for the soul's habitation during its earthly existence. The temple of the Holy Ghost. My mind, that which, under my soul, controls this body. The thinking, reasoning power of man. I pray Thee, O heavenly Father, to make me pure in soul and strong in mind and body, that I may serve Thee, that I may spend and be spent in Thy service."

He was an active leader in all the religious work of Atlanta. He was among the chief supporters of the evangelistic campaigns of Dr. J. Wilbur Chapman in 1915 and of Billy Sunday in 1917. He was one of the organizers of the Christian Council of Atlanta, uniting all the Protestant Churches of the city. He became chairman of the executive committee, also known as the Church Cooperative Committee, in 1911, serving in that capacity for a long period

until he consented to accept the Presidency of the Council.

After John Eagan's death the Atlanta Committee on Church Cooperation issued a statement of the history of the Committee and of his relations to it, in which it said:

"Thirteen years ago, in 1911, at a meeting of pastors and laymen of the different Protestant denominations of the city, presided over by a former Governor of Georgia, the late W. J. Northen, in the old Y. M. C. A. building, now the Chamber of Commerce, on Pryor Street, Mr. Eagan was chosen chairman of the executive committee of the Men and Religion Forward Movement in Atlanta, a movement then being organized among the churches throughout the United States.

"He was willing to accept the chairmanship on one condition: This was that those selected to serve with him on the committee would agree that regardless of the course which the national movement might take, the members of the Atlanta committee would unite, stand together, and carry on the effort through the churches to bring to bear, in a practical way, upon every phase and condition of life the teachings and spirit of our Lord and Savior, Jesus Christ.

"His position was clear.

"John Eagan had no interest in promoting a new organization in a world already burdened with too many organizations, a multitude of them having 'only a name to live,' while others, by duplication of effort, were wasting time and energy and money, but he had a living message, which, if heard and heeded, would solve every problem of mankind, and that the churches could, should and would work together by the grace of God, not merely to save the individual soul from a hell beyond the grave, but to rescue men, women and children from

the hells in which so many suffer in this world, and to establish, here and now, the kingdom of Christ, our Lord, wherein the will of God, the Father of us all, should be done on earth.

"With this understanding, the committee was organized with Mr. Eagan as chairman, the office which he held until the day of his death.

"Few, if any, organizations, secular or religious, have such a record for fidelity of service. From its beginning in 1911 until now, practically without exception, the committee has met on Monday of every week.

"In 1916, its name was changed to 'The Committee on Church Cooperation.'

"On its recommendation, in 1919, the Christian Council of Atlanta was formed, the committee becoming the executive committee of this organization, whose membership consists of a pastor and two laymen from each of the congregations of Protestant churches of the city, from which membership the members of the committee are chosen at the annual meeting of the council.

"Dr. Plato T. Durham, of Emory University, is president of the council, while M. Marvin Davies is acting chairman of the committee, having served as such since the illness of Mr. Eagan.

"The work of the committee and council to date is a part of the history of Atlanta and of Georgia. Its influence has spread far beyond the borders of the state and nation.

"Speaking of it, Sherwood Eddy, world traveler, Christian worker, and student of conditions wherever he goes, recently said:

"'This work in Atlanta is the most hopeful thing seen by me in all my travels.'

"As we think of it and recall all of the way over which through the years we have traveled with John J. Eagan, it seems to us that, through the veil which mortal eyes may not penetrate, we can almost hear his voice saying in the words of Paul:

"I thank my God upon every remembrance of you, always in every prayer of mine, for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart."

"Fellowship, friendship in the Master's work; confidence, that God begins and carries through to completion every good work, and that the Father of us all, working in and through all, will one day unite all mankind, without regard to race or nationality, in one great fellowship of love: faith, hope, love. These were the qualities which made the man John Eagan.

"Now that his 'earthen vessel' has been laid aside, his 'mortality' having been 'swallowed up of life,' his faith and hope having become glorious certainties, his love still abides with him and us, calling us ever forward in the great fellowship with our Lord to work for the establishment of God's kingdom here on earth."

His relationship to cooperative Christian service extended far beyond Atlanta. He was one of the most active members of the International Committee of the Y. M. C. A. and an ardent supporter financially and otherwise of the Federal Council of the Churches of Christ in America, on whose commissions he served efficiently. To a friend in the Southern Presbyterian Church who asked his opinion as to the rela-



tionship of this Church to the Council, he wrote on Nov. 28, 1922:

"With the world organized as it is, I feel that there should be some central body to speak for the churches in a way impossible for any one denomination, however strong. Such an organization must necessarily possess certain freedom in its movements which would not inhere in any denomination. I feel that the Federal Council of Churches is such an organization, and while necessarily not perfect, it is the best there is. Under the present leadership I do not feel that our denomination incurs any risk in cooperating along the lines laid out by the Federal Council of Churches. In the world crisis we now face there should certainly be brotherhood between the denominations and cooperation on the part of all these in world tasks. For these, and other reasons, I earnestly hope, that at the next General Assembly our Church will enter into full cooperation and reasonable support of the Council."

He was deeply interested in the Men and Religion Forward Movement, which began in 1910 and lasted until the World War. Accounts of the Movement are to be found in a long article by Dr. Charles S. Macfarland in *The Homiletic Review* of Sept., 1912, in Fred B. Smith's Autobiography, "I Remember," and in Volume I of "Messages of the Man and Religious Movement." John Eagan was Chairman of the Committee of One Hundred organized in Atlanta to direct the work of the Movement there, in strengthening the work of men in the Christian Church and in vivifying all the moral energies of the city. He financed for some time a paper entitled *The Way*, which was one of the outgrowths of the Movement. One of the pieces of work which the Committee

did under Eagan's leadership was a warfare against prostitution and the "Red Light District" of the city. The story of his work in this respect, told by Dr. William T. Ellis, in *The Continent* of April 3, 1913, was summarized in the following article in *The Literary Digest* of May 3, 1913:

"It Atlanta all the houses of professional vice have been advertised out of existence by the churches. The crusade that effected this constitutes, in the opinion of Mr. William T. Ellis, the most remarkable story in the present religious life of North America. The Christian sentiment of this Southern city has been solidified, a ruler of the underworld has become a matron of a new home for rescued girls, and 'a tense political battle wherein Christian men showed that strategy and the ability to win are the possession of the righteous'—such are some of the outstanding features of the campaign. The 'unforgettable address of Jane Addams' at the Men and Religion Congress in New York last spring sent the Atlanta delegates home with a new vision of their city's local conditions. They discovered what may be found in almost every other large city in the country—a 'red light' district wherein the social evil was protected, or at least winked at, by city officials.—*The Continent* gives Mr. Ellis' account of how these men went to work:

"Without taking the world into their confidence or boasting of what they meant to do, or calling in the counsel of any experts, these men blended the publicity message and the social-service message into one agency and began to advertise in all the city papers the facts of the social evil in Atlanta. They contracted for a large amount of advertising space in the daily papers to be paid for at regular rates. They entitled their advertisements, "The Houses in Our Midst," and called them

"Men and Religion Bulletins." They were numbered in consecutive order. No. 1, of course, implied that No. 2 was to follow, and No. 10 called up in the minds of the friends of vice the dread possibility of a No. 20 or a No. 30. In truth, the bulletins have now numbered fifty, and there have been frequent extras, sometimes a whole page in extent. Ordinarily the advertisements are two, three, and four columns wide, extending the full length of a page.

"Of course the advertisements created a sensation. They were conspicuous, and yet they did not rely for their effect upon display type. The method plainly was to be the use of the artillery of facts and principles. Bald, hideous facts about the social evil in Atlanta were cited without qualification or circumlocution. Then to these conditions was applied the clear word of Scripture. . . .

"The advertisements were marvels of effectiveness. Their logic was as straight as a running noose. The style was brilliant, epigrammatic, puncturing. At times it rose to the loftiest heights. These messages were literature. Hysteria and fanaticism never crept into the presentations. There were no muddled generalities. The writer clearly had a knowledge of the world. He not only knew Atlanta, but he gathered his ammunition from the capitals of Europe—Berlin, Madrid, London—and from the other great cities in America. He was quick to seize the news of the day and feather his barbs with it. With rare adroitness he took advantage of the Jewish and Roman Catholic pronouncements and actions upon the subject, to show the solidarity of moral attack upon this evil.

"Most remarkable of all, in this long succession of advertising, was the pertinent application of the words

of Jesus. In the serene assurance that this was the court of last appeal, the gospel of Christ was quoted where it fitted. A better blending of the law and the gospel could not be imagined. The tone of the advertisements revealed something of the serene assurance of Scripture itself; they were unhurried and unannoyed. The calm confidence in which they were written was more terrifying than bluster. Evidently the Christian forces of Atlanta, under the direction of the Men and Religion Movement, had laid siege to the citadel of vice, and they possessed the needed guns and ammunition. Even the casual reader could see that there were behind the written statements a legal mind and a soldier heart. Here was the Christian crusader down to date. Each of the advertisements, until victory was assured, ended with the confident words, "Atlanta should and will close the houses in our midst."

"The men who used these advertisements were speaking to the people of Georgia with a power that no other series of messages had ever possessed, and they were plainly fearless. They went wherever the trail led them. It became necessary to point out the new and unstudied implications in the problem of the social evil. The wages of women workers were set forth in the advertising and a new duty laid upon the city's Christian men. It is true that the world has been blundering along in chaotic fashion amid the new economic and social conditions. Now our prophets are facing the facts—all facts. The really startling appropriateness of the Scripture quotations used by the Atlanta men have stimulated many minds. Thus one advertisement bears the words of Nehemiah, "Some of our daughters are brought into bondage already.""

"Investigation showed that 50 per cent of the properties used for evil purposes in the city were owned by Christian men, says Mr. Ellis. "The newspapers of no city could be counted upon to follow editorially and disinterestedly such a path as the Men and Religion Committee pursued.' But where the facts were presented as paid advertisements, 'there was no newspaper owner with possible property interests to edit it and no big advertiser to influence it.' So—

"There was no way of answering, avoiding, or diverting the tremendous truth told week by week in these display advertisements, which naturally came to be the first part of the paper to which thousands of readers turned every day.'

"The outcome was dramatic. The chief of police of Atlanta 'does not have to confer with any authorities higher up.'

"Chief of Police Beavers of Atlanta was at heart a better man than the world with which he had dealings ever suspected. He had fallen into a vicious custom. These advertisements "got him;" they found the real man Beavers. He resolved to stand by his parents, by his own early training and by the best life of Atlanta. He publicly pledged the Men and Religion Committee that he would close the houses. . . .

"At once many persons who had shown no spark of solicitude for the fallen girls in their virtual slavery began to shed maudlin tears in public over their fate at being turned adrift without shelter. This ostentatious sympathy was short-lived, for the advertising campaign was part of a Christian movement. It was bigger and better than politics. Behind it burned the yearning, loving heart of Christ's passionate servants. The ensuing

advertisements were directed to the women in the evil resorts. The word of the committee was pledged that every one of them would be offered shelter and help in a new life. All the arguments that the vested interests of evil might offer to their victims were counteracted by this clear, unequivocal statement which could not be kept from the eyes of anybody who read the daily papers, that there was a door of opportunity open to all who sought a better life. Ministers and their members went two by two through the 'red light' district. Every fallen woman in Atlanta was personally offered a chance for better life. With this message of practical service went the gospel of Christ. The women were told that if ill they would be provided with medical care; if they needed training for a career of honest service, it would be supplied; if there were dependent relatives, they would be cared for; if shelter alone were wanted, that would be provided. Whatever was necessary to help the victims of vice back to respectable life was freely pledged to them.

"Here comes the most shining chapter in the long and beautiful story. More than 200 of the women accepted the committee's offer and forsook the old life of shame.'

"Only the worldly wisdom, driven by a deep Christian passion of Marion Jackson and John J. Egan, says Mr. Ellis, could have achieved such results as Atlanta shows. The story of these two men is romantic:

"They are David and Jonathan in their friendship. Young men of the same age, born and bred in Atlanta, they once were peculiarly antipathetic; but when Jackson became a Christian in the Torrey meetings the two found themselves drawn together by the great tie of

Christian fellowship. It does not take a psychologist to explain this. The men held the great essentials in common. They were in unity in life's deepest purpose. Marion Jackson is a study in the unexpected consequences of vital religion. He was a born aristocrat, an aristocrat to his finger-tips, by birth, tradition, and aptitude; but when, in Dr. Torrey's preaching the gospel gripped him, he became a democrat. He now had a New Testament passion for people. The simplicities of the Christian brotherhood shine out in his life and actions.

"Marion Jackson is a lawyer, and a good one. That explains why the method of the Men and Religion Committee has been bombproof and water-tight. The advertisements were all written by him. Of course there was not money enough in Atlanta to hire professional brains that could write such advertisements as these. They had to be born of a trained mind and a flaming heart. Nobody ever thought of Marion Jackson as a man to write advertisements. Yet today if he cared to abandon his legal practice he could take those advertisements in his hand and secure employment with any advertising agency in the land.

"Hand in hand with Marion Jackson has gone John J. Eagan, whom the books write down as a capitalist. A quiet young man who inherited a fortune from his uncle, he has gone on his simple way as in the day when he did not possess wealth. The money that came to him he invested in securities that were in consonance with his Christian beliefs, for he is an earnest Presbyterian. This Atlanta campaign has thus far cost over \$12,000, \$6,500 of which was for advertising bills. One does not have to be much of a guesser to surmise where the money came from. We may be sure, too, that the giver has had

a 'run for his money,' in the phrase of the street. Judged by any standards, the Atlanta campaign has been more fun than can be got out of a fleet of areoplanes or a garage full of racing automobiles. One would hunt far to find a happier man than John J. Eagan.

"In this Men and Religion Movement he has come to be dominated by a great idea, of which he is the apostle among his fellow business men. That is that business is a ministry, that a man should serve the world by his business. The rights and welfare of his employees and of the larger world which they represent should be the first consideration of business, taking precedence even of dividends.

"What these two laymen have done, with the full and efficient cooperation of the churchmen of their city, is a revelation and a foregleam of the new era of efficient Christian patriotism which will utilize the most modern methods and the ripest worldly wisdom to bring to pass the reign of the kingdom in this present world."

One of Mr. Eagan's letters in this campaign addressed to the ministers of Atlanta was printed in *The Golden Age* for May 23, 1912:

"The Church of God cannot be silent longer with reference to the Social Evil in Atlanta.

"Our consciences may be soothed with the lie as to necessary evils; but God will require of His watchmen, who cried no warning, not alone the blood of the man recently killed in a house on Mechanic Street, but the wrecked lives of girls driven by need or lured by greed into these dens, the blind eyes of children born of fathers infected there, and the ruined health of innocent wives and broken hearts.

"Jesus said to the fallen woman, 'Neither do I condemn



thee, go thy way, from henceforth sin no more.' But we collect a fine of her, with which we pay our officials, and send her back to the house of prostitution to sin again and spread disease.

"For five brief years, the average life of shame, the landlord gets his rent, the city coffers receive our share of her hire, then death, more merciful than men, gives sleep to the woman, while another girl is defiled to take her place. The Church and State unite at least in this—their silent consent to the disregard of the law of God and man—the continuance of the traffic.

"A Vice Commission of good men has been appointed with the view of suppressing it here, but they can accomplish nothing permanent, the evil will continue until those chosen to lead God's children, make known to the people what is required by the Law of Love, and cry out to God and man to end the shame of a Christian community participating in the nightly and daily sale of the souls of women.

"Forty-four of these houses, known to the police, are in Atlanta. There are 265 inmates. Annually they pay approximately \$181,000.00 for board, while approximately \$61,670.00 goes to the landlords. Estimates indicate that over \$700,000.00 is spent in these places annually. These figures are based on accurate investigation and may be verified. They do not include assignation houses and hotels of questionable character. In Chicago these increase the number of women five-fold. This in a lesser degree is unquestionably true in our city.

"We ask you to meet the other ministers of Atlanta and our Executive Committee at our expense at supper at Durand's, Monday, May 13, at 6:30 P.M., to consider the situation. Will you come?

"Phone not later than 1 o'clock Monday—Main 4705."

One of his memoranda called for an appeal to the patrolmen of Atlanta by the Christian Council, approved by the Mayor, the Chief of Police, and the Chief of Detectives. His relations to the Chief of Police were such that he had a copy of Trench's Sonnet on "Prayer" framed and hung on the wall in the Chief's office. There it remained even after Chief Beavers' removal.

The statement of R. B. Eleazer already quoted declared that John had spent \$50,000 in this campaign and that with his characteristic good sense he had not been content with breaking up the brothels without seeking to provide for the inmates and to put them back into clean and decent lives.

His advertisements were not confined to attacking social vice, nor was the work of his committee a merely transient outburst. Three years later he was still on the warpath against lawlessness. *The Atlanta Constitution* of March 13, 1915 contained a full two-column advertisement of the Committee entitled "Men and Religion Bulletin No. 161." It began with a quotation from a speech of Asa Candler to the Advertising Men's Club of Atlanta:

"Our own city of Atlanta has an advantage and a responsibility as the distributing center for the South Atlantic states. Civil and military engineers centered on this as a strategic point. Our location and our growth are not the result of chance or accident. Not only are we the great distributing point for trade, but also are we a point from which moral issues and intellectual forces operate. Conditions here are contagious. Both good and bad can be disseminated from Atlanta.

"Therefore, let us stand firmly, immovably for the things that are good. There must be no chances taken.

Let us avoid even the appearance of evil and stand for law and order. The capital of a great commonwealth cannot, without the deepest dishonor, nullify its statutes, whatever others may do. A city which undertakes to justify or tolerate lawlessness, shatters the very foundation upon which it rests and must rise. We should also stand for an earnest religious life, for verily without the sanctions and support of religion, we cannot overcome the perils which constantly threaten us from within."

And the advertisement ended:

"Let each Christian ask, then: 'How far am I by influence of speech and work restraining lawlessness?'"

"Paul gave a guiding test when he wrote: 'Whatsoever you do in word or deed, do all in the name of the Lord Jesus.'

"For example—

"The question whether or not it is the duty of the Christian or good citizen to withdraw from membership in a club which violates the law is one which each man must decide for himself.

"Answer, then—

"Can you in Jesus' name be in a club where daily liquor is sold in violation of the law?

"Are you acting in Jesus' name, if you rent your property for the violation of the law?

"Can you in Jesus' name advocate the maintenance of a district for the sale of women?

"ARE YOU HELPING LAWLESSNESS OR GOD?

"Judge you for yourself."

There were few movements for the betterment of Atlanta or for social progress throughout the South in which he was not enlisted. He was Vice-President of the American Social

Hygiene Association, a member of the Atlanta Chamber of Commerce, a mainstay of hospitals and baby clinics in the city. He was a Chairman of the Executive Committee of the Municipal League of Georgia. A gift of his made possible the founding of Nacooche Institute. He was active in prison reform. "He was the moving spirit," said Marion Jackson, "in reforming the penal system of Georgia and abolishing the lash and other inhumanities formerly practiced."

It was with Eagan as president that the Prison Association of Georgia came into being, having for its objective: The establishment of a modern juvenile court system; building and equipping modern state reformatories for boys and girls; the adoption of a state system for securing good homes, mainly in the country for children of both races, who have no homes, or positively bad ones; securing a system for holding parents and guardians more strictly accountable for the dependency and delinquency of their children; a probation system; more discretion for judges handling criminal cases; the extension and improvement of the parole system; improvement of criminal records; a better quality of guards for prisoners; a better system of inspection of jails; abolition of the fee system for compensating those who handle prisoners; sure, speedy, adequate and appropriate enforcement of law.

He was deeply interested in the subjects of industrial unions and of the municipal ownership of public utilities and in securing the minimum cost to consumers. He gave largely to the effort to conserve and develop for the people the unused water power of Georgia. He collected articles on this theme. And he left scores of newspaper clippings on the controversy which he and others carried on with the Georgia Railroad and Power Co. over its attempt to increase car fares

and light and power and gas rates. In the end the company's request for increase of rates was denied.

During the World War John Eagan's service was rendered as a member of the War Work Council of the Y. M. C. A., as Vice-Chairman of the Commission on Training Activities of the Navy Department, and as Vice-Chairman of the National War Camp Community Service. Through 1917, 1918 and 1919 his headquarters were at Washington but the work took him to all parts of the United States. "The duties of the Commission included welfare of soldiers and sailors in this country, care of cities in which military camps were located and provision of entertainment for men. Raymond Fosdick, Chairman of the Board, was absent a large part of the time and Mr. Eagan served as the head of the entire work during these periods." Mr. Fosdick writes of him:

"I remember him as a rather reserved and quiet man, but beneath a gentle exterior there was a strong will and a firm determination. He was a tower of strength to me in our work in Washington, and his wide understanding of human nature brought to the deliberations of the Commission on Training Camp activities a balance and perspective which added a great deal to the effectiveness of what we were trying to accomplish."

Of his war service the Hon. Josephus Daniels, then Secretary of the Navy, writes:

"I was in close touch with Mr. Eagan during the World War. Looking about for men of heart and practical wisdom, I asked him to serve on the Commission of Training Camp Activities. I soon found that he knew more about the needs of youth, and had the finest spirit of fellowship and Christian leadership of any of the men

who consecrated themselves to the public service in that period. He seemed never to think of himself and to give his heart and life to making the world better, and particularly to opening doors to young men. I saw a great deal of him and feel that he was one of the outstanding men who made large contribution to his country in the World War, in influencing and strengthening the character of the young men in the Service. He had what idealists so often lack: the 'vision splendid' plus practical ability to carry it out.

"I wish I could give an appreciation of him worthy of his service to the country."

One of the men who worked most closely with Mr. Eagan in Atlanta, in his work in the Young Men's Christian Association in the war-time agencies and in his inter-racial activities was Mr. R. Hayne King, regional secretary of the Y.M.C.A. in war work and subsequently, who writes:

"Most of John Eagan's life he was an active member of the Young Men's Christian Association. For many years he was a leading member and officer of the Board of Directors and the Board of Trustees of the Atlanta Association. He was also a member of the Georgia Y. M. C. A. State Committee and of its Executive Committee. He soon attracted attention in National and International Association circles. For years he served as a leading factor in the councils, planning and management of the far-flung, dynamic work of the International Committee which, through the partnership of Canada and the United States, was and is Big Brother to Y. M. C. A. expansion and growing vital Christian service to Youth in thirty-one foreign countries and which, through the World's Committee of which Mr. Eagan was also an active mem-

ber, cooperated with the work in twenty-four other foreign countries. When the National Council of the United States came into being in 1923 Mr. Eagan had actively served as a member of the First Y. M. C. A. Constitutional Convention at Cleveland which was its creator. Later he became a leading member of the General Board.

"Mr. Eagan was never a passive or paper member of any Committee or Board. He chose to serve only Causes he regarded essential and into each of them he generously put his money, his time, his thought—himself. From the time shortly after the World War when the United States and its possessions were divided into five Y. M. C. A. Regions until his untimely death he served as Chairman of the Southern Regional Board which then comprised the States from and including Virginia to Florida plus Kentucky to Louisiana plus Arkansas. His leadership in these eleven states enlisted (most of them for life) outstanding liberal leaders of thought and action both for the Church and the Y. M. C. A.

"His conspicuous service as an Assistant Secretary of the Navy during the World War must be mentioned. Busy as he was in this capacity, Mr. Eagan found time to serve on the Y. M. C. A. War Work Council, on its Managing Board and Executive Committee. This Council enlisted many powerful personalities. They came from the most influential circles in America—churchmen, educators, leaders of other professions including bench and bar and journalism, of commerce, industry and finance. Mr. Eagan from first to last was a peer of the best of them, one of the inevitable inner circle which did not shrink from the constant need for momentous planning and decisions and the assumption of second mile responsibility for self-sacrificing work.

"The Y. M. C. A. sub-divisions in the United States during the World War conformed to the U. S. Military Departmental sub-divisions. Tennessee, Alabama, Mississippi, the Carolinas, Georgia and Florida comprised the Southeastern Department, Military and Y. M. C. A., with headquarters in Atlanta. Some idea of the value of Mr. Eagan's interest and leadership can be had from the fact that he served not only as Chairman of the Peacetime eleven-State Y. M. C. A. Southern Region, but also took active charge of the Y. M. C. A. War Work in the seven-State Department as Regional Chairman. Some question arose as to the efficiency and disinterestedness of Y. M. C. A. Overseas War Work but never any of that in the United States. *It happened to be where citizens of this country created public opinion.* The efficiency of the Y. M. C. A. War Work in the Southeastern Department was largely traceable to John J. Eagan. He also found time to engage actively in the various War Drives and was Chairman for the South in the first and second Y. M. C. A. War Work Campaigns and for the United War Work Campaign, all of which were quite successful.

"There is no super-race and there was but one Superman. There were, however, about John Eagan as I knew him some distinguishing traits. He had the gift of conciliation without unwise compromise, of reconciliation without lessening self-respect and reasonable self-reliance. As the successful head of large business enterprises he scorned 'the tricks of the trade' and all short cuts and demonstrated that success could be had in competitive business without sharp practice, untruthfulness, unfairness or selfishness. He had more than his share of common sense. He was peculiarly gifted in his ability to draw the best out of his co-workers.



"Several of his simple tenets remain with me, such as 'If we take the one next step which we clearly see we will be given light to see the next.' Again he said to me on another occasion 'I will never again invest a dollar in any enterprise which I cannot control.' His reason for this was his conviction that even in a small way he dare not be a partner in a business the practices of which might not square with the teachings of Jesus.

"If ever I knew a man who, regardless of consequences, seriously tried to live in accordance with the word of Christ, John Eagan was the man. Not in theory only but equally in practice he was many years ahead of his time."

Eagan's files were full of newspaper clippings with regard to the ceaseless fight against vice conditions in the cities near the army and navy camps. But, as ever, his concern was not only to fight bad but to build good. He declined to advance rentals on property owned by him. And he was always seeking to improve living conditions. He left among his papers a careful memorandum by Walter C. Clephane on the right of Congress to prohibit dwellings in alleys in the District of Columbia. He was interested in the Navy Department's Voluntary Educational System. And in the wider field of the world, he was among those who resisted all militarism, and believed in the participation of the United States in efforts to unite the world: "I am opposed," he wrote, "to militarism in any form and feel that Christians should unite their efforts to forever end war. Our Committee (of the Atlanta Christian Council) has expressed itself as favoring some form of cooperation on the part of the United States to bring to an end the present intolerable international situation."

He was often urged to become a candidate for public office but refused, preferring to work in his own quiet, un-

ostentatious way. In one of his notebooks for these years he enters a quotation from Olive Schreiner: "You cannot by willing it alter the vast world outside of you. You cannot perhaps cut the lash from one whip, but this one thing only can you do; in that one small, minute, almost infinitesimal spot in the universe where your will rules, there where alone you are as God, strive to make that you hunger for real."

His Bible was a large edition of the American Standard Revised Version so worn that many margins were gone. The pages of the Sermon on the Mount and of the books of Isaiah and Ezekiel dealing with national and social problems were specially marked and worn. On the first fly leaf he had written these three quotations:

"'Henceforth, Lord, I wish to be  
Wholly given up to Thee,  
That in life and work I may  
Glorify Thee day by day.'"

"On fly leaf of Keith Falconer's Bible."

"'Live today.' Wesley."

"Livingstone's Vow: 'I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything will advance the interests of that Kingdom it shall be given or kept only as by giving (or keeping). I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace be given to me to adhere to this.'"

"In his Journal, May 22, 1853."

His prayer-meditations belong chiefly to these earlier years. There is one which might well close this chapter and introduce the major interests of his life:

- “1. Shall I ‘sell that I have and give alms?’
2. Shall I try to increase my wealth by working harder and more diligently and give of my enlarged earnings?
3. Shall I devote all of my time to religious and philanthropic matters?
4. Shall I devote enough of my time to handle my present wealth and the balance to the work of saving souls?
5. Shall I devote as much time as is necessary to saving souls and the balance to holding my wealth?

‘Owe no man anything but to love one another.’

Shall I try to enlarge my Birmingham work and income or shall I try to enlarge the work of Col. Evan. and Chr. Education?

Seek ye *first* the Kingdom of God and His righteousness and *all these* things shall be added unto you.”

#### 4.

### THE BERRY SCHOOLS

JOHN EAGAN had never had even a full high school course, but he was always deeply interested in education. Some of his earliest contributions, when he was earning only a few dollars a month, went for this cause in the Southern Presbyterian Church. He bought the best books to read and he was eager to provide educational facilities for others. One of his great concerns in developing East Point was to supply a high school, for which he gave ten acres of land, which provided a school and auditorium. A gift from him, as already noted, made possible the founding of the Nacoochee Institute. Dr. Wm. E. Hudson, now of Staunton, Virginia, writes of his relationship to the home mission schools of the Southern Presbyterian Church:

"Mr. Eagan was Chairman of the Committee on Mountain Schools, a sub-committee of a General Assembly's Committee on Home Missions. I was Superintendent of these Schools and of Mountain Missions for nearly four years—1911-14—working under the leadership of Mr. Eagan.

"On several occasions Mr. Eagan talked with me about the work. He particularly emphasized the importance of setting up a system of bookkeeping in each School so

that the receipts and disbursements and the whole financial picture of each School would be readily apparent. He insisted that all Schools of any importance should have their accounts audited annually. In those early days this was not done at all. I remember his calling my attention to Miss Martha Berry's School which had a system of bookkeeping and an annual audit. He stated that this had been one of the best moves the School had made."

From the outset he was wholly enlisted in Martha Berry's remarkable enterprise for the unprivileged boys and girls of the back country in her school near Rome. He was the first president of her board of trustees and one of the most liberal supporters of the school until his death. The existence of the school was declared by the *Atlanta Constitution* (March 31, 1924) to be due to his assistance.

Miss Berry, herself, bore tribute in *The Southern Highlander*, July, 1924, to what Mr. Eagan had meant to her and her schools:

"When I organized the Berry Schools and decided to deed the property my father had given me to a board of trustees, I asked John J. Eagan, of Atlanta, to become chairman of this board. His acceptance meant that he would not only give generously of his means but that he would consider this a sacred trust—an opportunity for Christian service. During the early years of the school he came to see us at least once a month, and spent days organizing our splendid business system. Sometimes he would come and spend ten days or two weeks with us, and while there he always came to the office in the morning when the office force began work at eight o'clock and remained there until they quit work at five o'clock in the afternoon. He visited not only the business de-

partment, but every department of the school. I can see him now, standing talking earnestly with the boys in the shop, in the dairy, in the class room, in the kitchen—his life has been woven into every department of Berry Schools and into the hearts and lives of thousands of boys and girls at Berry. Everyone looks forward to the morning and evening prayer service at Berry, and John J. Eagan with his Bible in his hand would lead the boys in their morning and evening devotions—it is a picture that will never be forgotten at Berry. We always looked forward to his visits, and when he was on the campus we felt stronger, safer, more secure, because we knew that we had as chairman of our Board of Trustees a man whose life was given for others and devoted to the service of the Master. His recreation was driving our old Sunday School horse through the piney woods, visiting the humblest homes and bringing to them hope and good cheer. One old lady who lived all alone in her cabin home who was unable to read because of blindness, said to me that she always looked forward to Mr. Eagan's visits, because he seemed to give her back her sight and filled the room with sunshine. How many trips he made all over this countryside, traveling across hills and valleys, always with a helping hand and message of cheer.

"We always felt free to call him up over the long distance telephone when we needed his advice, and he was always ready with his counsel—never too busy to lay aside his personal work and come to Berry to help with our problems. He kept in daily touch with the life at Berry, which meant everything to the school. Personally, knowing that John J. Eagan was not only working for us but praying for us daily, lifted a great load from my heart and shoulders. We shall always miss John J. Eagan, but

his splendid work for Berry will stand forever, and will be repeated in the lives of hundreds of young people. What a great tomorrow his will be! He has helped so many young people who are serving in responsible places today. What an endless life! Helping the boys and girls to lives of service. He laid up no 'treasures on earth' but what treasures he laid up in Heaven! As we sorrow at Berry we know that John J. Eagan lived a wonderful life and that there was great rejoicing at his home-coming."

He shares thus with Miss Berry the credit of founding and upbuilding one of the most original and creative educational achievements to be found in any land. "I believe in this school," said Theodore Roosevelt, "because it was initiated and is being carried on and extended in a spirit which combines to an extraordinary degree adherence to the very lofty ideal with the most practical common sense in realizing it. This is one of the greatest practical works for American citizenship that has been done within this decade." "I would rather have been the founder of this School," said Mr. McAdoo, when Secretary of the Treasury, "than to have built the Hudson River Tunnel." "I regard Miss Berry's as the best industrial school for country boys (and girls) that I know," said Dr. Wickliffe Rose when Secretary of the Southern Education Board. Mr. M. L. Brittain, State School Superintendent of Georgia, declared, "I desire to commend in the strongest terms the work of the Berry School. As an example and an inspiration this school is invaluable to the South." "I have visited many country schools," said Professor Tate of Peabody Teachers' College, "in the United States, Canada and in foreign countries, but I must confess to you that the

Berry School more nearly approaches my ideal of what a rural school for country boys and girls should be than does any other school which I have visited. There is a reality about the work which is rare and refreshing. The school is founded on a sound conception of the relation between practical work and academic instruction. The spirit of the institution is fine, and such a training as is given will create in her students a high conception of the dignity of agriculture and a capacity for community service." The testimonies are innumerable: Dr. Albert Shaw, Editor of *The Review of Reviews*—"I do not know of anything in the whole South more interesting, more attractive or more worthy of hearty support;" Mr. E. C. Lane, Chief Specialist of Agricultural Education in the U. S. Dept. of Agriculture—"There is no school for white boys in the South with a wider reputation; it is the best school of its kind in the United States;" Dr. St. Clair McKelway, Editor of the *Brooklyn Eagle*—"I can imagine no more conclusive evidence of usefulness and no more complete cause for happiness and confidence in the future of the South than the school supplies to the mind and heart;" Clark Howell, Editor of the *Atlanta Constitution*—"I know of no educational institution in the state of Georgia, or elsewhere, that is doing better work than your school. I believe that a school of that kind established in every county in Georgia would do more toward the moral, educational, industrial and commercial development of the state than any other one thing that can be done by the state for the uplifting of her people and the promotion of her prosperity."

This was only one of John Eagan's life investments.



## 5.

### THE INTER-RACIAL COMMISSION

FROM his boyhood John Eagan was interested in the Negro, and in his manhood his projects always included the welfare of the Negro people, as in the following undated prayer-meditation:

"O Lord, Thou hast said 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you,' and I have said I would do this. Please show me the practical way in which Thou wouldst have me do this. Thou gavest me life and being and Thou hast given Thy Son to die that I may be saved. Give me grace now to do Thy will. Show me a plain path that I may choose and continue therein. This is the will of God, even your sanctification. I can of myself do nothing, etc. Jno. V, 30. Rejoice always; pray without ceasing; in everything give thanks for this is the will of God in Christ Jesus to youward. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. Matt. XVIII, 14.

Increase of wealth—  
Convicts—through rescue work  
Negro work—Col. Evan  
Education Chr.

For education, by working hard you can make \$10,000 per year additional to give these schools, which will stop when you die. By plan-

Reformatory for Negroes—  
Probationer for Negroes—  
Broughton's work  
Central Ch. work  
B. J. S.  
Agnes Scott College  
Y. M. C. A.  
M'tn. Schools."

ning you can raise \$30,000 and get men interested who will give long after you are dead.

By working hard you could give \$20,000 or \$30,000 per year to various causes and perhaps get it up to \$100,000.

In 1913 he obtained for the Negroes of Atlanta a generous share in a Y. M. C. A. building campaign. It was through his philanthropy and that of John A. Manget that Washington Park was secured for the Negroes on "condition that white men were not to exploit the Negroes by controlling the concessions or in any way managing or financially benefiting therefrom," a condition not afterwards observed. (*The Atlanta Independent*, July 10, 1924.)

His great work, however, in behalf of the Negro and of the cause of just human relations between the races was in connection with the Inter-Racial Commission. He had no theory of relationships between the black and white races, but he knew that they were all God's children and that their relationships must be Christian. In 1919, accordingly, after some terrible race riots in Atlanta and when the South was anxious as to the conditions which might follow the demobilization of white and black soldiers returning from France, and especially as to what the consequence might be of the education of the Negro soldiers in the fundamental principle of war, namely, that it is right to use force to secure rights, he took the leadership in bringing together a group of the best white and Negro leaders of the South to consider the question in tactful co-operation and recognized equality. The

movement was beset with many perils. It would be wrecked by foolish actions on either side. Public opinion was dangerously sensitive. No one without John Eagan's character and position could have carried the matter through. But he did carry it through. In states and communities throughout the South, Inter-Racial Commissions were established on the model of the General Commission, and no other single movement has done more in the last twenty years to avert racial strife and to promote racial harmony and to oppose lynching.

A careful and authoritative account of the origin and work of the Commission was given by Robert B. Eleazer who was its Educational Director:

"A week before the Armistice which ended the Great War a traveler through the South would have been struck with the wonderful solidarity of the population, white and colored. In the support of the war they were united as never before. Two hundred thousand Negro youth were fighting for the flag in France and many more were preparing to go over. The millions back at home were responding heartily to every war-time appeal, and in proportion to their means quite as generously as any other group.

"The white people were unstinted in their praise of the Negro's loyalty, while the Negro, encouraged by the stirring utterances of President Wilson and the democratic ideals of the war, felt that in the future things would not be quite the same. He looked for more of sympathy, less of prejudice and injustice, a fuller guarantee of his constitutional right of 'life, liberty and the pursuit of happiness.' Race antagonism was forgotten in devotion to a common cause.

"A week after the Armistice one might have observed a subtle but ominous change. Distrust was beginning to get abroad. What would be the attitude of the Negro troops when they returned from France? Incendiary rumors filled the air, and by the time the Negro soldiers began to return suspicions and fear had taken deep hold upon both races. Mob violence, which had greatly declined during the war, burst out afresh. In city after city race riots flamed up, with casualties on both sides. The tension tightened everywhere, and the nation awaited the outcome with dread suspense.

"It was in this crisis that the Commission on Interracial Cooperation came into existence. Oppressed with the ominous possibilities of the situation, a small group of Southern leaders met day after day in Atlanta, earnestly seeking some means of averting the threatened calamity by bringing to the front the constructive Christian leadership of both races. At the center of this group were John J. Eagan, manufacturer and churchman, Rev. W. W. Alexander, who, as a representative of the Y.M.C.A. War Work Council, was in close touch with the returning Negro troops, and Dr. M. Ashby Jones, pastor of a leading Atlanta church. It happened that these three represented three of the strongest Southern denominations—Presbyterian, Methodist and Baptist.

"Out of the thought and prayer of these men and others like them the Commission on Interracial Cooperation was born early in 1919. Its membership was made up of leading educators, ministers, business and professional men from every State in the South, including a number of outstanding Negro leaders.

"The situation was desperate and the effort to cover the field with a close and effective organization was pushed

at top speed. State committees were organized throughout the South and men were put in the field to set up as quickly as possible local committees in every community where the problem was acute. It was a staggering task and fraught with peculiar difficulties, but with the co-operation of the Y. M. C. A. machinery and the War Work Council it was accomplished in record time.

"The result fully justified the effort. A better spirit immediately appeared. Suspicion and distrust began to give way to understanding and confidence. The forces of law and order were encouraged and strengthened. The fires of hate were checked and the threatened conflagration was averted, largely, without doubt, through the agencies set in motion by the Commission.

"Having proved its efficacy in the crisis which called it into being, it was felt that the Commission should enter upon the task of permanently improving race relations throughout the South, by putting them, as far as possible, upon a thoroughly Christian basis. A Southwide campaign of good will was accordingly projected, aimed at the creation of a better spirit, the correction of grievances, and the promotion of understanding and sympathy between the races.

"To this end committees have been set up in every Southern State and in 800 counties. In many communities their efforts have been notably successful. Threatened lynchings and riots have been prevented, injustices have been corrected, cooperation for mutual welfare has been brought about, and relations of frankness and confidence have been established between the best elements of both races.

"The philosophy on which the work of these groups rests is the belief that every man is entitled to a hearing,

that mutual understanding is the surest means of conciliation, and that a Christian solution of every inter-racial problem can be found if men are willing to seek it in a Christian spirit.

"The method of securing these ends is to bring together in each community representatives of the best white and colored people so that conference relations may be set up. These committees frankly face and discuss all points of friction or danger, and seek to obviate them. The Negro members are encouraged to lay bare any grievances or injustices from which they feel they are suffering, or any needs of which they are keenly sensible. Perhaps it is a feeling that they are not getting justice in the courts, or protection at the hands of the law. Perhaps it is lack of sewers, sidewalks, or other public utilities in the Negro area of some city. Perhaps it is the need of better schools. Perhaps it is economic exploitation of which they complain. Whatever it may be, the committee hears the case with open mind, goes into it frankly and sympathetically, and takes such action as the facts seem to demand. The actual relief afforded means a great deal toward better relations, but the opportunity for frank and sympathetic conference means even more.

"This method of approach to the problem represents the major contribution of the Interracial to its solution. The Commission does not seek to put over a program of race relations. It does not say to any community 'This must you do with relation to the Negro.' It insists upon one thing only: That in every community where race relations are an issue the best people should take the matter seriously in hand with the determined purpose to seek a Christian solution of every problem as it arises, and to

substitute good will and justice for distrust and suspicion. With a proposition so sound there can be no disagreement. With rare exceptions, therefore, the Commission has no difficulty in securing the hearty cooperation of the best people in the community.

"An interesting recent development in the movement is the enlistment of the leading women of the Southern states, to cooperate with the various state committees, and to promote the study of this question in their civic and religious organizations. In every case the women have made strong pronouncements against mob violence and in favor of even-handed justice for the Negro, particularly in matters primarily affecting the welfare of women and children. Plans have been adopted by a number of the denominational women's organizations by which the study of this question, both from text books and practically, shall become a part of the work of every group, with the view to such efforts to improve local conditions as may seem to be needed. This phase of the movement is highly significant.

"The Commission carries on also a number of lines of general activity, working for better understanding through the press, in the colleges, in summer conferences, through contacts with great religious groups, and wherever else opportunity offers.

"The Commission now has about seventy members and is headed by John J. Eagan, of Atlanta. Will W. Alexander is the general director and Mrs. Luke Johnson heads the department of woman's work. The work in the field is looked after by eight secretaries.

"It should not be understood from the above that the race problem in the South has been solved. Only a beginning has been made. But it is a hopeful beginning. A

method has been found that works—the method of conference and cooperation. A road has been discovered which, if consistently followed, will surely lead us out—the road to the hearts of men.”

The character and principles of this Commission on Inter-Racial Co-operation, as it was named, were set forth by the Commission itself as follows:

“All the Commission on Interracial Cooperation live in the South, and have been throughout their lives intimately related to Southern institutions and Southern communities. They are leaders in various phases of Southern life, legal, educational, industrial, agricultural, church and civic. The service of these men and women to the Commission has been voluntary. They have been actuated solely by a desire to serve in relation to a national problem, recognizing that in the adjustment of race relations in America, the South must bear the major responsibility.

“The Commission believes that race hatred and force will only complicate race relations in America more seriously, and that the only alternative to these is to be found in the counsel and cooperation of men of character, intelligence and good will. To that end the Commission has sought to bring together in every locality in the South, the strongest white and colored leaders of this type. Wherever this habit of conference between the leaders of the races has been practical racial peace has been easy to maintain, and many community improvements beneficial to both white and colored have been made.

“The Commission is convinced that the local community is the place in which permanent improvement in race relations must be made, and that the problem of race relations in its larger aspects is but the sum total of



numerous local situations, and that these can be satisfactorily adjusted only by conference and cooperation between the white and colored leaders. None of these within themselves are race problems, they are national problems which affect all races, but which are often found in a more aggravated form in communities which are composed of two different races.

"The Commission on Inter-Racial Cooperation will do whatever it can to cooperate with the local inter-racial committees. However, it can not be too strongly emphasized that the success of this effort to secure inter-racial good will and justice depends upon the sincere and intelligent effort on the part of local inter-racial committees.

"The activities are not new. Persons and agencies already in the communities may set to work for the welfare of the whole community, not merely for the white community."

In 1921, Mr. Eagan issued the following statement showing what had been done during the preceding two years through inter-racial efforts in the thirteen Southern states:

"The goal of the Inter-Racial Commission is the establishment of a committee, composed of white and negro leaders, in every county of the thirteen Southern states, where 80 per cent of America's black population lives, to function under the direction and supervision of a state commission appointed by the governor.

"The purpose of the organizations, as stated by Mr. Eagan, is the development of co-operation between the races in order that friction and strife may be avoided, that legal and economic justice may be secured for the Negro, and that better educational and living conditions may be achieved for him.

"The Southern Inter-Racial Committee, under which all state and city and county organizations operate, was organized in Atlanta by a group of leading southern men in January, 1919, to meet the situation arising out of the demobilization of white and Negro soldiers.

Some thirty southern leaders representing every state below the Mason and Dixon Line met in Atlanta. Today this committee numbers among its members business men, university presidents, denominational leaders, professional men and outstanding social workers and philanthropists.

As a result of a systematic and exhaustive survey of race relations in the South it was discovered that the point of contact between colored and white is at the lowest strata of the races, i. e., the lowest classes of white and black touch while the best of each are growing apart, rendering a sympathetic understanding difficult. This fact is rendered especially significant for the future, according to the committee, because of the 'class consciousness' crystallized in the Negro race by the war.

The Inter-Racial Committee attempted to discover the real desires of the Negro and has tabulated its conclusions as follows:

- (a) The ballot.
- (b) The abolition of the Jim Crow law.
- (c) Justice before the law, including the prevention of lynching and race riots and other denials of legal justice.
- (d) Adequate educational facilities.
- (e) Sanitary housing and living conditions.
- (f) Fair treatment in the way of public improvements.
- (g) Recreational facilities.
- (h) Economic justice.

"Mr. Eagan states that with these findings before the committee, there was but one course to follow: that of formulating a program on which the best whites and Negroes could be brought to co-operate, and working earnestly and wisely toward its fulfillment.

The program adopted is as follows:

1. Justice before the law, to include prevention of lynching and other denials of legal justice to the Negro.
2. Adequate educational facilities.
3. Sanitary housing and living conditions.
4. Recreational facilities.
5. Economic justice.
6. Equality of traveling facilities.

In order to obtain the funds necessary to initiate and carry out this program, the commission turned to the War-Work Council of the Y. M. C. A. Judging that the problem of the Negro in the South has been greatly affected by war and war conditions, the War-Work Council agreed to co-operate financially in carrying out the plan.

As a preliminary step to the organization of sub-committees the training of white and Negro leaders was undertaken as a necessary means to lasting achievements. At Blue Ridge, N. C., 902 white leaders went through a specially arranged course lasting two weeks. A similar course was given to 509 Negroes at Gammon University, Atlanta, Ga.

These voluntary leaders returned to many counties where the situation was most acute and have been the nucleus of the enlarging program. Wherever possible these workers made use of existing organizations, such as religious bodies, civic clubs, city and county welfare bodies and state commissions.

"Each state has a minimum of one full time white organizer and one full time Negro organizer. Not the least of the work, however, has been done by college presidents, prominent business men and others, who have without compensation given large sections of time to the development of this program.

The chief aim is to develop strong state and particularly county inter-racial committees made up of the best white and Negro leaders, who without any compensation will be working constantly to maintain proper relations between the races, and see that justice and fair play is accorded to all.

The present status of county organization in the thirteen Southern states is as follows:

<i>State</i>	<i>Total Counties</i>	<i>Final Goal to be Organized</i>	<i>Total Counties Now Completely Organized</i>	<i>Additional Counties Partially Organized</i>
Alabama	68	65	65	..
Arkansas	75	55	51	3
Florida	54	48	34	10
Georgia	155	125	115	10
Kentucky	120	70	17	9
Louisiana	64	54	26	18
Mississippi	82	82	73	9
North Carolina	100	46	45	..
Oklahoma	77	21	..	..
South Carolina	46	46	41	3
Tennessee	96	58	50	8
Texas	256	70	32	..
Virginia	100	65	55	2
	<hr/> 1293	<hr/> 805	<hr/> 604	<hr/> 72

"Accomplishments of the Inter-Racial Committee throughout the Southland have been far-reaching. A few typical examples follow:

In Tallapoosa County, Alabama (Alexander City): 'Found a very serious situation which threatened a violent outbreak between whites and a returned Negro soldier. The chairman, Mr. Russell, had a careful search made of homes, a large per cent of them had extra arms and ammunition. By a most careful handling of the situation, in which the leading Negroes took an active part, a serious race riot was averted.'

In Dade County, Florida (Miami): 'Following a racial clash at the depot, at which time chauffeurs beat up a Negro chauffeur, and armed Negroes (mostly ex-service men) came to the rescue, the Inter-Racial Committee was notified of the condition and immediately got in touch with the proper officials and got them into a meeting with leading white men and Negroes to guarantee to these Negroes that justice would be done for all and that the Negroes would be protected. No doubt the action of the committee saved further clashes.'

The county leaders in Jacksonville, Fla., after the murder of a white man by two Negro hack drivers were able by quick action to forestall a lynching and a race riot. Both Negroes were ex-service men.

Columbia, S. C.: White and Negro leaders stopped a race riot supposed to come off at 6 P. M. on Saturday afternoon last fall. A dozen similar instances could be cited.

Atlanta, Ga.: White and Negro committeemen secured a park for Negroes and increased pay for all colored school teachers of the city.

Charleston, S. C.: Committeemen interested them-

selves in several concrete cases in the matter of justice before the law.

"New Orleans, La.: The Association of Commerce has approved an ambitious program, including the fostering of a Negro business men's league with a worthwhile program, and has a standing committee on race relationship.

Montgomery, Ala.: Race disturbances were quieted down through work of our committee.

Ware County, Ga. (Waycross): 'Co-operation established between chamber of commerce and colored business men's league to advantage of both. Colored members of committee prevent race riot September 6, 1919, by silencing a Negro agitator who publicly advised Negroes to open a hardware store where they could buy firearms to protect themselves and get what they wanted. A thrift campaign was successfully promoted by colored members.'

Evans County, Ga. (Claxton): 'White and Negro committeemen decided illicit sale of liquor most prolific cause of trouble to both races. They united efforts and seemingly "rooted the business out of the county."'

Jefferson County, Ga. (Louisville): 'Although the old slave market established in Louisville in 1787 still stands in this town's principal street, the inter-racial conditions are now splendid in this county. Committee plan and program suggested operating and joint meetings of colored and white members are held from time to time in interest of law and order.'

Richmond County, Ga. (Augusta): 'On August 28, 1919, 6 P. M., a conference of twenty-four outstanding leaders of the county was held in the directors' room of the Georgia Railroad building. It was decidedly the best

conference held in the district and promised best results. Leaders of every phase of community life and activity were present. Better feeling between races was shown, and resolutions of appreciation were carried unanimously for the Y. M. C. A. War-Work Council and Inter-Racial Committee for initiating this work (very frequent expressions of this kind in reports). The effect of Augusta on surrounding counties will improve conditions to a great extent.'

"Harden County, Ky. (Elizabethtown): 'It was the first time in history of the county when representatives of white and colored came together for a frank and full discussion of inter-racial problems. Both local editors attended and indorsed the program. Churches, business, banking interests, including professional men were enlisted, also educational leaders.'

New Orleans, La.: 'The organization of the colored civic league was one of the outstanding achievements in Louisiana. The joint white and Negro committee has adopted entire program.'

Rockingham County, N. C. (Reidsville): 'Strong joint committee headed by the circuit judge, co-operation of chamber of commerce and ministers' association secured, also both editors on committee.'

Wake County, N. C. (Raleigh): 'Meeting at which Inter-Racial Committee was organized in this county called by Governor Bickett in his office. It was attended by eighteen outstanding white and colored men.'

Charleston, S. C.: 'Permanent white and colored committee including strongest white and colored leaders in city. Program adopted in full. Newspapers in hearty support.'

Oconee County, S. C. (Walhalla): 'The strongest com-

mittees organized, addressing themselves to the eradication of considerable friction existing in different sections of the county. Confident they would fully succeed.'

"Davidson County, Tenn. (Nashville): 'Strong and permanent committees appointed. Definite action in the matter of better enforcement of street car rules, promise of commission on city parks to provide better recreational facilities, steps taken for appointment of regular lawyer to obtain justice in the courts. Several frank discussions by members of the joint committee of other aspects of the question. Universal observance by whites and Negroes of law and order week.'

Knox County, Tenn. (Knoxville): 'Strongly supported committees hold frequent joint meetings. Dr. Edwin Mims and R. E. Clay (col.) both have visited Knoxville frequently and have been impressed with the noteworthy improvement since the trouble in September, 1919. The chairmen of the two committees are men of strong power and leadership and are in entire sympathy with the program of the Inter-Racial Committee. The resolutions adopted by the faculty and students of the University of Tennessee were strong in their utterance on Inter-racial relationships and had a fine influence through the state.'

Shelby County, Tenn. (Memphis): 'Committees are made up of strong men in the city. Special secretary, J. K. Morrison, employed to give his entire time to the program. Sixty thousand dollars raised for the work next year. Definite organization under Colonel Roan Waring for suppression of lawlessness. Entire program of Inter-Racial Committee adopted.'

Ben Hill County, Ga. (Fitzgerald): 'In addition to regular program night classes for adult ex-service Negroes are being conducted.'



"Pike County, Ala. (Troy): 'As immediate results of the work of joint committee new school building for Negroes has been assured. Housing, sanitation, health conditions and recreational facilities will all receive the committee's attention.'"

This Commission was able to do what it did because it had behind it the confidence and purpose of the best elements of the South and because it did the work with fearless and competent intelligence. At the same time the existence of the Commission contributed to the steady growth of right opinion. Mr. Eagan wrote on Nov. 6, 1922 to Mr. Barry S. Smith of New York:

"I came back home in time to attend a meeting of our Georgia State Inter-Racial Committee. One of the striking facts presented was that whereas from 1885 to 1921, inclusive, (the period during which accurate records have been kept), there have been 437 lynchings, and only one indictment in all these instances; that during the ten months of this year with eight lynchings reported there had been indictments in four of these instances, with a total of twenty-two persons indicted. Four of these have already been convicted and are serving sentences. Fifteen of the remainder have still to be tried, and the majority of these are under indictment for murder.

"I consider this one of the best evidences of the growth of public sentiment that could have been furnished. This was made possible by the co-operation of the races in the local communities through our inter-racial committees, and the efforts of these members in co-operation with our white and colored state secretaries.

"I know and deeply appreciate your personal interest in this work, and the important share you have had in

making it possible. I know that you will be gratified that the results have warranted this interest of yours."

One letter out of many will suffice to show the appreciation felt by all the best people of the South for the work of the Commission. It is from President R. L. Smith of the Farmers' Improvement Agricultural College, Wolfe City, Texas:

"The movement sponsored by you and so well directed has at last assumed that degree of importance as to become a part of Pres. Coolidge's first message to Congress. To you, even though worn out by prolonged illness, this must be gratifying.

"I am writing to express to you my appreciation of this movement and especially of the unselfish devotion and self-sacrificing leadership of yourself.

"I think the hope of America lies in inter-racial co-operation, a seeking after common ideals rather than differences in race station or condition. This was necessary *before* the great war but since the end of that wholesale butchery of men and ideals it is imperative that all men who believe in the constitution and their country and who really love the flag as a symbol of justice should get together."

The Southern newspapers followed with interest and sympathy the work which the Commission did. Two quotations from *The Southern Workman* will suffice:

"Under the leadership of the Commission on Inter-Racial Co-operation (John J. Eagan, chairman; Will W. Alexander, director; R. H. King, associate director; Mrs. Luke Johnson, director of woman's work), which has its headquarters in the Palmer Building at Atlanta, countless thousands of Southern citizens have learned the value of facing honestly and bravely the facts con-

cerning inter-racial problems, of approaching their problems in the spirit of Christianity, of co-operating through Christians who are their local neighbors, of freeing themselves from all forms of egotism and self-consciousness, of casting fear aside and making more definite use of Christian principle, of building up an intelligent and Christian citizenship, and of working with as well as for one another in making the South what it should be in all departments of American life."

"John J. Eagan, a successful Southern business man who is applying Christianity to the daily problems of his busy life, declared that the members of the Commission and all their associates should make a business of discovering those principles which can be carried into everyday living and should realize fully, as well as with new faith and assurance, that the teachings of Jesus Christ are sufficient for the solution of all human problems."

Mr. Eagan's work in this field brought him again to national prominence and he became Chairman of the Commission on Race Relationships of the Federal Council of the Churches of Christ in America. His report in 1921 sets forth more fully his ideas of what ought to be done in establishing right racial relations:

"'There is no force so great,' said Victor Hugo, 'as that of an idea whose hour has come.' The idea that friendly and effective co-operation between the white and the colored races is really practicable is one whose hour has clearly come. The creation by the Federal Council of the Commission on the Church and Race Relations is one evidence, among many, that this is the case.

This Commission, the most youthful of the children

of the Federal Council of the Churches, already gives promise of a vigorous and most useful life. It was appointed last June in accordance with action taken by the Executive Committee of the Federal Council at its meeting in January of this year, its creation resulting from the growing conviction on the part of leaders in all the churches that the churches have both a serious responsibility and a great opportunity for bringing about more Christian relations between the white and the colored races in this country.

The Commission, as appointed by the Federal Council, is made up of about one hundred leading churchmen, both colored and white, who have given special attention to the question of race relations and are deeply concerned about the part which the Church should play in bringing about fuller co-operation between the two races. Up to the present time the work of the Commission has been carried on without any salaried executives or any special budget. Dr. George E. Haynes has voluntarily served as Recording Secretary of the Commission, and the central office of the Federal Council has given its assistance in arranging meetings and carrying on such work as was possible without more formal organization.

The first meeting of the Commission was held in Washington on July 12th, the whole day being spent in considering the present situation in the field of racial co-operation and the function which the churches could fulfill by working together in the Federal Council for better relations. The judgment of the Commission found expression in the following statement of purposes which it adopted and which has been widely printed in the religious press:

“In organizing the Commission of the Church and Race Relations at the invitation of the Federal Council of the Churches of Christ in America we are animated by the conviction that the Christian religion affords the one adequate solution of the problem of the relations of races to each other. Recognizing one God as the Father of all, and conceiving mankind as His family, we are convinced that all races are so bound together in an organized unity that only on the basis of brotherhood can satisfactory relations be secured. The Christian conception of God and man constrains us to believe wholeheartedly that the races should and can live together in mutual helpfulness and goodwill, each making its own contribution to the richness of the human family as a whole and co-operating with the others in seeking the common good.

‘We therefore set forth the following as the purposes which this Commission will seek to serve:

1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.
2. To provide a central clearing house and meeting place for the Churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.
3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro Churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

“4. To array the sentiment of the Christian Churches against mob violence and to enlist their going support in a special program of education on the subject for a period of at least five years.

5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

6. To develop a public conscience which will secure for the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

8. To make more widely known in the Churches the work and principles of the Commission on Inter-Racial Co-operation, and especially to support its efforts to establish local inter-racial committees.

9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country.’

The creation of this interdenominational body to deal seriously with the question of race relations in this country has met with widespread approval throughout the Church, and it is apparent that there is a great task for it to carry on, and one which the churches cannot possibly ignore. There is no phase of our social life in which the practicability of the Christian teaching concerning human brotherhood is subject to sharper test than in the relation of these two races to each other. The churches, by virtue of the Gospel which they pro-

claim, are committed to the principle of generous co-operation and to faith in its workableness. They can, therefore, contribute the spirit and attitude which alone make possible a genuine solution of our problems. The experience of the Commission on Inter-Racial Co-operation, a voluntary organization of Southern leaders, both colored and white, during the years since the world war, is definite evidence that the program of co-operation is thoroughly practicable. It is no longer open to doubt that the Inter-Racial Committees which have been created in local communities throughout the South have in many cases rendered a notable service in promoting co-operation and in securing more just and righteous relationship between the races. The action of the Federal Council is a sign that the churches recognize their own responsibility in this field and intend to deal with it as seriously as they have already done in the case of our industrial and international relations.

A meeting of the Executive Committee of the Commission was held on November 4th in New York, to consider in more detail the program which it is now feasible for the Commission to undertake. The emphasis was placed upon the following three tasks:

(1) Bringing the leaders of the churches of the two races into conference and co-operation with one another in local communities. In communities where there are councils or federations of churches, these would seem to afford special opportunities for effective service.

(2) A campaign of educational publicity in the press, particularly the religious press, concerning the Christian ideal of race relations, the experience in the field of racial co-operation, the achievement of Negroes, the prevention of mob violence, etc.

“(3) Making the churches more effective supporters of the movement for inter-racial co-operation and the efforts to develop local inter-racial committees for the purpose of securing better race relations and securing for the Negro equitable provision for health, housing, and other aspects of community welfare.”

Mr. Eagan was Chairman of the Federal Council's Commission on Inter-Racial Co-operation from its establishment until his death. At the first meeting of the Commission after he had gone it was recognized that no one else could have done what he had done, that he had wrought far and wide a change, in some measure like the change wrought in Atlanta, of which Dr. John Hope, President of Morehouse College, Atlanta, and one of the best men, white or black, in the nation, spoke at this meeting. “Everything considered,” said he, “there is no place I would as soon live as in Atlanta, largely due, however, to conditions and attitudes that have been brought about through the influence of Mr. Eagan. Who shall take his place? Perhaps no one man. We must all take up his burden and carry on his work.” It has been carried on under the able and devoted leadership of Dr. Ashby Jones and his successors.

No more adequate estimate of John Eagan's spirit and achievement in this most difficult area of racial relationships and responsibility has been made than the statement of Major Robert R. Moton, Booker Washington's successor at Tuskegee, in the *Acipco News* of June, 1928. Major Moton's statement may well prepare the way for the discussion of Mr. Eagan's chief enterprise and his attempt to apply Christian principles in the field of industry.

“The same ideals that John J. Eagan put into his



business relations he put also into his personal relations, and what is more, he maintained them in his relations with all men whatever their race or color. Somehow his religion had brought him to the point where he looked on all men as children of God, and so regarded himself as brother to every man he met.

"Just as he planned 'a living wage for every worker,' so also he planned an equal chance for every worker.

"So it was that at Acipco he concerned himself as much for the welfare and contentment of his Negro employees and their families, as for any others; and if at any time he might have seemed perhaps more zealous for this particular group, it was only because he felt that if he failed with this it simply meant that, after all, there was something lacking in the genuineness of his professions.

"To those outside it was a great source of encouragement to visit the plant at Acipco, and see the provisions he made for his Negro employees in the matter of housing, sanitation, recreation, education and religion also. Visitors from far-away places were told to inspect this plant to see how practical good will could be made in all matters of human welfare.

"But Mr. Eagan did not stop there. His religion gave him a sense of obligation toward his fellows everywhere; and this was particularly true in the matter of relations between black and white in the South. I think it is safe to say that John J. Eagan accepted the presidency of the Commission on Inter-Racial Relations not because he was particularly interested in black people, but because he was interested in all people.

"As one of the leaders in the movement to bring about good will and co-operation between the two races in the

South, he was just as much interested to see that white people did not do themselves any injustice in being unfair toward black people, as he was to see that black people should not be victims of unfairness and injustice. He believed that prejudice and injustice did as much harm to the man who harbored them in his heart, whether black or white, as they did to the man toward whom they were directed. It was because John J. Eagan believed in peace on earth, good will among men that he served from the time of its organization until his death as Chairman of the Commission on Inter-Racial Cooperation. It was in this capacity that he manifested in all his words and all his deeds as much of the spirit of Jesus Christ as I have ever seen in any man.

"His own attitude showed to all those who came in contact with him how a man could be considerate and sympathetic and fair and just toward all men, both black and white, without losing anything of self-respect or of the respect of others, without losing anything of influence, power, or prestige. In all his life he proved that Christianity is a practical way of living for all men, in commercial as well as religious affairs."

The two Southern men most closely associated with Mr. Eagan in the work of the Inter-Racial Commission, as Director and Associate Director, were W. W. Alexander and R. H. King. It is well to record their estimate of John Eagan and his work in this field of race relationship.

Mr. King writes:

"With the return of the soldiers in 1919 inter-racial relations became very tense, particularly in the South. Mr. Eagan first called together a group of about twelve white men who gave an entire day to a survey of the

facts. Out of this meeting at once grew the call for the first Inter-Racial meeting attended by outstanding white and colored leaders. The Commission on Inter-Racial Co-operation, Incorporated, grew out of the second meeting. It has served ever since. One need only ask leaders of the Negro race, particularly those who live, travel and work in the South, what differences the program and work of this Commission has created in the way of improved conditions for both races and better relations and co-operation between the races. No other single factor had more to do with the annual decrease in the number of lynchings; with increasing (but not too fast) assurance of justice in the Courts; with the exercise of the rights of citizenship, including voting and jury service; a fair distribution of all public funds for education, parks and playgrounds, street and sanitary improvement, (and later relief, etc.) fair treatment in the matter of opportunities for employment, wages and hours and working conditions. In short, it dealt with all factors which might make it easier for both races, and particularly the Negro race, to exercise "the right to life, liberty and the pursuit of happiness." Mr. Eagan was elected the first President of the Commission on Inter-Racial Co-operation, Inc., and the first Chairman of the Board of Directors and served in both capacities until his untimely death.

"It is interesting to note that at present this Inter-Racial Movement promises to expand into a Southern Council on Regional Development. Liberals of the South propose to continue the inter-racial work and expand the program to include also departments covering legislation, industrial relations, farm problems, civil liberties, public health, education, housing and suffrage."

Dr. Alexander writes:

"The most interesting fact about Mr. Eagan was his consistent and thoroughgoing application of the principles of Christianity to every phase of life. He never failed to see the Christian implications in any social, economic, or political situation. Sometimes in conversation with him one was amazed to find attitudes that in anyone else would have been 'radical.' After spending a great deal of time with him, however, I realized that he was not a radical, but simply an earnest, intelligent Christian and that he himself did not realize how revolutionary and far-reaching were many of his assumptions. I used to walk home with Mr. Eagan in the afternoon from the office—a distance of a mile or two—and there was always interesting talk. One afternoon we were discussing some social problem and he expressed an opinion that was so radical in terms of the conventional atmosphere in which he had grown up that I said, 'Mr. Eagan, where did you get these ideas you have?' After thinking a little while, he told me the following story:

"My mother and I lived on Peachtree Street in a large house. Frequently we entertained distinguished visitors to the city. Dr. Josiah Strong was coming to Atlanta to deliver a series of lectures, and we offered to entertain him for the committee under whose auspices he was coming. I was a young man, and Dr. Strong at once manifested a considerable interest in me. We talked a great deal whenever he was in the house. He interpreted Christianity in terms that I had never before heard, emphasizing the social implications as the central thing in Christian ethics. I was greatly fascinated by him and by his ideas. After he went home he sent me

books dealing with this subject, and as long as he lived we carried on a correspondence. I was started into these ideas that I now have about Christianity by this friendship which I had with Dr. Josiah Strong.'

"I remember the day Mr. Eagan came back from Washington after completing his service in the World War. We went out in the car for a long drive—it was a beautiful autumn day. He told me that he would never again engage in business on the basis that he had known it in the past, and as it was commonly conducted in this country. He said he meant to get rid of his business. Even in that early stage he seemed concerned about how to do this and also about what he would do when he gave up his business, since all his training was in the business field. This was the very beginning of his struggle to think through his problem. The crisis in his mind had been brought about, first, by the fact that he saw numbers of business men, serving as dollar-a-year men in Washington, whose firms were making vast fortunes out of war enterprises. He had told me in the early days of the War that he did not expect to make one dollar out of it; that he did not want that kind of money. Property owners in Atlanta were raising their rents to fabulous heights. He refused to increase the rents on his property. He had instructed the men in his plant to do whatever the Government wanted, but to do nothing for the sake of making money. With this background, the selfishness of most business men, however loud their protestations of patriotism, had impressed him most unfavorably. Moreover, the months spent in Washington had a positive effect on his thinking.

"During the World War the brains of this country were in Washington and there Mr. Eagan had come in con-

tact for the first time with the best social philosophers of the Nation. I remember particularly the impression that had been made on him by Robert W. Bruere, and there were others whom I cannot at this moment recall. These men were thinking about the future of America in terms of a better social order and had convictions as to what should be done. I feel quite sure that his association with these men contributed much to the broad outlook which he developed. If I wanted to write a chapter on the education of John Eagan, I should call his period in Washington the final post-graduate course in his education. Until the end of his life he kept in touch with many of the men with whom he had worked there. He himself was not fully conscious of what they had contributed to his thinking.

"I was with Mr. Eagan a great deal during the months between the time of his return from Washington and the final announcement of his industrial plan. At first he was firmly convinced that he should get out of the business, and yet he did not know just how. He asked me once to go with him to New York to hear Seeborn Rowntree of England, a Quaker who had taken a very advanced position regarding labor, wages, etc. Modestly, Mr. Eagan took a rear seat in this little meeting. Few people present knew who he was. Mr. Rowntree was trying to express his philosophy of his own business. Finally he said, 'I feel that I should make every job in my plant such a job as I would be willing to see one of my own children work at.' Here was something that Mr. Eagan could understand. He gripped my knee firmly with his hand and whispered, 'That's it; that's it!' Later, I went with him to Atlantic City to talk with Sherwood Eddy. Eddy and I were speaking at some meet-

ing at which Eagan was presiding. Afterwards we went at once to Mr. Eddy's room and talked almost the entire night. Eddy, out of his wide observations in Europe, urged Mr. Eagan not to abandon business, but to make of his business enterprise a laboratory for experiments in the application of the Christian principles in industry. Mr. Eagan was tremendously moved.

"Governor William E. Sweet of Colorado had given up his business in order to devote himself to civic affairs. The day following our long session with Mr. Eddy, we got in touch with Governor Sweet and spent nearly three hours on a grey September afternoon walking up and down on the edge of the surf with him while Mr. Eagan questioned him as to what his experience actually had been in giving up business and going into public service. Governor Sweet is a very reasonable, soft-spoken man. I remember with what care he tried to interpret his own experience.

"Mr. Eagan came from these conferences, meetings, and interviews with his mind made up that his path lay in the direction of using the business as a laboratory for working out the Christian principles. From then on it was merely a matter of finding a framework or a plan by which this should be done. I remember that sometime after this Mr. Eddy came to Atlanta and we had a day or two together discussing some of the things in greater detail.

"In every field of human relations Mr. Eagan seemed to have a very simple set of Christian principles which he was always seeking to apply. He was not moved by statistics and laborious researches. He was moved by the Christian doctrine of brotherhood. Although he may have had limited theoretical knowledge of the field in

which he was involved, with an amazing accuracy this impulse to practice Christian brotherhood seemed always to carry him to the very heart of the problem. He had not been a profound student of these matters. Sometimes he over-simplified his problem, but whatever the human problem he was sure that the solution lay in the practice of Christian brotherhood.

"It was inevitable that Mr. Eagan should want to do something about the race problem. During his period of service in Washington, he had been responsible for the welfare of the boys who were in the Navy. Many of these boys were Negroes with little or no education. Mr. Eagan had been impressed with their patriotism, industry, and loyalty as he had seen them at work in embarkation camps and in other positions in the Navy. There had been a race riot in Atlanta twenty years earlier, but I have never been able to find that Mr. Eagan had any part in dealing with the aftermath of that. There were in Atlanta, however, two or three men—particularly Dr. C. B. Wilmer, Rector of St. Luke's Episcopal Church—who had had much to do with restoring sanity to the community after the riot. Race relations had been very much better in the South during the World War. In a sense, the South rediscovered its Negro citizens as a result of war activities. Negro boys enlisted in the Army and the Navy; Negro citizens contributed vast amounts to the purchase of Liberty Bonds and war philanthropies, and not one case of disloyalty was discovered anywhere in the South among Negro citizens.

"But when the War was over all this good will and cooperation which had characterized the race relations during the war period disappeared and almost over-



night the Ku Klux Klan was organized. Out of his experience after the race riots, Dr. Wilmer had evolved what he considered to be a sound method; namely, that of conference between the leaders of the two groups. The instant Mr. Eagan was aware of the increased race prejudice and fear after the signing of the Armistice, he said that we should apply the principles of Christian brotherhood to this situation in the South. His attitude was almost as if he had made a new discovery in the world of science. His impulse, combined with Dr. Wilmer's already-developed philosophy, furnished the basis on which the Commission on Inter-Racial Cooperation was formed.

"Mr. Eagan had never known the leading Negroes of the country. He knew nothing of Dr. John Hope and Major Moton; in fact, he knew very little about Negro life in his own community. I remember one of the very early meetings of the Commission in Asheville at which we were being counselled to be cautious and were warned by people of considerable influence against 'going too far.' In the end, one of the Negroes (a woman, I think) made a strong speech in which she appealed with great feeling for a Christian attack on the problem. Almost every person in the room was tremendously moved, and when the meeting adjourned Mr. Eagan asked me to go with him to some quiet place for lunch. It was the first time he had ever felt the great power that Negroes have in expressing the religious emotions. He had been profoundly moved, and he said to me, 'We have in this thing an instrument for remaking race relations in the South and for bringing the Kingdom of God.' He came to have a very real respect for the religious integrity of these Negro lead-

ers. Association with them and with men like Dr. Wilmer and M. Ashby Jones in the early days of the Inter-Racial Commission was one stage in his education.

"I think that Mr. Eagan never developed any philosophy of race, and he had never heard of many of the anthropological and biological factors that enter into considerations of race as an element in civilization. To him the real question was simply the matter of applying to human relations the principles of Christian brotherhood. From the standpoint of most Southerners, what the Inter-Racial Commission undertook to do was very radical. Even the best Southern people in the past had thought that it was their business to tell Negroes what to do and to see that they did it. What Mr. Eagan was proposing was that Negroes and whites sit down as Christian brethren and, in the spirit of Christianity, work out their own problems. This was considered very radical, and the Commission could not have succeeded without the sponsorship of John J. Eagan. In the first place, he was a rich man and that gave him standing; in the second place, everybody knew that he was sincere, and most people looked on him as a conservative business man.

"Mr. Eagan never understood very well the economic and other forces that complicate the race problem; nor did he understand its world-wide implications. He had known little about the workings of the various forces that had contributed to the development of Negro education, etc. On these matters, he followed Dr. Wilmer, M. Ashby Jones, Dr. Dillard, and others whom he knew to have the information. He was willing to stake his reputation on the fact that the race problem must be dealt with as a human problem in the spirit of Christian

brotherhood. Because of his wealth, social position, and business reputation, his sponsorship of this new approach to the race problem enabled the movement to go forward with a minimum of criticism. Mr. Eagan was the first Chairman of the Commission and held that office until his death. He gave to the Commission generous amounts of time and thought and effort. In what he did with his business he relied on his own judgment; in the Inter-Racial Commission, he depended upon the judgment of others. His contribution, however, was invaluable.

"In view of the agitation over the development of power that has been going on during the present National Administration, it is interesting to note that this was one of the major fields of Mr. Eagan's interest. He felt that the power companies were exploiting natural resources which belonged to the people, that the rates were too high, and that the approach by the power companies was unsocial and dominated entirely by the profit motive. He saw in the power development an opportunity to improve the standard of living of the masses of people. I was not directly engaged with him in this and do not know the details. As I look back, however, in view of what has happened since, I consider of great significance his efforts to do something about the power problem. Mr. Eagan, at that time, was a lonely pioneer."

## 6.

### THE GOLDEN RULE IN INDUSTRY

Two of John Eagan's friends attributed his first realization of the social significance of Christianity to the influence of Dr. Josiah Strong, a pioneer in the field of the application of Christian principles and ideals to political and economic conditions, whose book "Our Country," was as a trumpet in the dawn. "Many years ago while filling an engagement in the South," writes Dr. Eddy, "Dr. Strong was entertained in the home of John's mother. In conversation with him the young man's eyes were opened. For the first time he saw a world in deep distress, needing to be redeemed in its social relationships as well as man by man. Year by year, as he thought and read along these lines, there grew up within him a deepening sense of social obligation. When a fortune came into his hands by inheritance, he set himself not to its enjoyment, nor to its increase, but to its Christianization."

At Lake Junaluska, N. C., on August 21, 1921, he made an address which revealed and summarized the movement of his thought. It is best to quote it in full and thus let him speak out his own mind.

Those of us who have stood on Lookout Point, Lookout Mountain, will remember the stirring picture of human life seen below. The winding river, with its

occasional boats, the railway running along its side, the peaceful valleys and smiling farms, the little homes on the mountain sides and in its coves, and just across the great city with its smoking chimneys, its great furnaces and iron works, its handsome homes and its slums; all these present a panorama never to be forgotten. As you gaze upon it, it all seems so far away—at times almost unreal. But the distance helps you get the true perspective. If our conference at Junaluska is to mean anything, it is that our distance from our work-a-day lives, and the new environments here will help give us this true perspective; to see ourselves and others somewhat in the light of His life and teachings, who is the Light of the World.

I am sure that we are in agreement that Christianity is the solution of the Social Problem, and that real Christianity will settle every problem. Let us then look at the world today. The world is tired and discouraged with the old order. General Smuts voices this. This remarkable man, fighting with his people, the Boers, against the British, his baby born while his wife was a prisoner in a British concentration camp, yet now one of the foremost leaders of the British Empire, an outstanding figure in the Versailles Peace Conference and the Irish settlement, says: "What is the good of all the wealth and comfort and glamor of the Victorian Age when the next two decades bring us to the graves of ten million young men slain because of the base passion of greed and domination which lurked below the smiling surface of that age? The game is not worth the candle, and we should rather welcome the new and difficult times on which we are now entering. For, doubt it not, we are at the beginning of a new century. The old world is dying around us;

let it also die in us. Once more in the history of the human race we hear the great creative spirit with those tremendous words 'Behold I make all things new.'"

What does this world-demand for a new world-order say to Christianity? Professor Ladd, of Yale, says: "The call of the world of men today, which is most insistent and most intense, if not most loud and most clamorous, is the call for a rehabilitation of religious faith." Bishop Gore says: "God says 'What I am complaining of is not that commercial and social selfishness exists in the world, or even that it appears to dominate in society; but that its profound antagonism to the spirit of Christ is not recognized, that there is not among us anything that can be called an adequate conception of what Christian morality means.'"

And now let us face some aspects of the so-called social problem.

In 1917, the United States Health Bureau estimated that 6,000,000 families, that is 30,000,000 people, in these United States had too little income to buy those things demanded by physical health and social decency. They live in poverty. In one year 1,500,000 people died in the United States, and 3,000,000 were on the sick list. Prof. Irving Fisher, of Yale, said 40 per cent of these deaths were needless.

Dr. B. S. Warren of the United States Public Health Service, found sickness much more prevalent among low paid workers than among those whose incomes are sufficient to provide sanitary housing, adequate food and pleasant surroundings in the home and the shop and he came to the conclusion that fully one-half of the wage-earners in this country do not receive incomes sufficient to maintain healthful conditions of life.

"There is no longer any doubt," said Dr. Warren, "that modern industry is responsible for a considerable proportion of workingmen's physical ills."

After visiting a number of industrial towns, Dr. Thomas Darling, then secretary of the welfare committee of the American Iron and Steel Institute, said:

"A study of the causes of death shows that, in general, but 4 per cent die from old age, 4 per cent more die from violence, and 92 per cent from disease. Of this last group of deaths, nearly one-half are due to diseases of environment—that is, to diseases which are wholly preventable."

Consider the effect on children. We believe that Jesus Christ said "Suffer the little children to come unto me" and we know that He said "Whoso shall offend one of these little ones (cause one of these little ones to stumble) who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea."

"He beat me home—a little bit" the mother in her vine clad home would say of her boy. You remember the words:

"When for a little walk we went  
On errand or on pleasure bent,  
As we drew near the vine-clad gate,  
• My always present walking mate,  
Would slip his chubby hand from mine,  
And toddling on past shrub and vine  
Would turn and say with baby wit:  
'I beat 'oo home a little bit.'

"God was so good to him and me  
As to permit our lives to be  
Like those of two frank boyhood chums  
Together solving life's hard sums.  
I, as elder, sometimes knew  
Where, in his path, lay bog and slough,  
So I might point it out in time  
To save him from the fall and grime.

"Today some friends came and spoke  
Gently to me, and then awoke  
A slumbering memory of Thee.  
I dreamt he was a babe again,  
That on before my feet had sped  
To reach our door a step ahead.  
Through trembling lips I whisper it  
'He beat me home a little bit.'"

But what say the mothers of those babies dead in the manufacturing town investigated by the Children's Bureau of the U. S. Department of Labor? One thousand six hundred and forty-three baby deaths were investigated. Half of the babies who died had fathers whose earnings were less than \$650 a year and more than one-eighth of the babies had fathers earning less than \$450 a year. Only one in sixteen—6.4 per cent—had fathers earning as much as \$1,250. The death rate among the babies in the poorest families was more than four times as high as among those in the highest wage group.

One in six of the babies died in the first year of life. The mothers of 267 of the babies had to work during the first year of the baby's life. Among these the death rate



was abnormally high. Among the 119 babies, whose mothers had to go to work within four months after the babies were born, the rate of death was 277.3 per thousand. Low wages for the father seem to be the cause forcing the mother back to work too soon. Three-fourth of the mothers, whose husbands earned less than \$450.00 a year, went back to work the year of the babies' birth. The death-rate for babies living in a house where only the baby's family lived was 86.1 per 1000. Among those in houses where seven families were crowded, the rate was 236.6 per thousand.

A few years ago, investigation showed that a family of five could not live decently and adequately upon an income of less than \$800 per annum, some experts claiming \$1,000 to be minimum. Statistics at that time showed that four-fifths of the wage-earners were receiving less than \$800 per annum, one-half less than \$600, and one-fourth less than \$400.

In June, 1920, an income of \$1,500 to \$2,500 was necessary to meet the expenses necessary to support a family of five, according to United States Government reports.

Then when you hear that wages must come down, think of this:

The average increase in weekly wages in all trades in

May, 1919 was 62% over that of 1907

May, 1919 was 55% over that of 1910

May, 1919 was 43% over that of 1913

May, 1919 was 39% over that of 1916

May, 1919 was 14% over that of 1918

What, then, must the family of the working man do? If the majority were receiving less than a living wage in 1917, and the amount necessary to support a family

of five increased approximately 100% from 1917 to 1920, while the wages increased in all trades from 1916 to 1919 only 39%, in spite of the much talk of high wages and labor profiteering, the facts force the conclusion that workers for wages, as a whole, were worse off than before.

Today, when the demand for reduction in wages is being raised, living costs are still 61.9% above 1914, at which time more than half our workers were receiving less than a living wage. And talk of a living wage seems bitter mockery when the report comes to us that in May last between 3,000,000 and 5,000,000 of our laboring class had no wages at all, being in the deadly grip of unemployment, which was spreading.

The dead babies get on my heart and nerves, when I hear Surgeon General William C. Gorgas say: "That poverty is the greatest single cause of bad sanitation was early impressed upon me. If I should go again into a community such as Cuba or Panama, and were allowed to select only one sanitary measure, but at the same time were given power to choose from all sanitary measures, I would select that of doubling wages. This in my case is not altogether theory. In our tropical possessions, in Cuba, Panama, Porto Rica and the Philippines the result has come about that we have largely increased wages; the result has also come about that in all these cases we have greatly improved sanitation."

"How telling," says Josiah Morse of the University of South Carolina, "How biting the reply of the London missionary when found fault with for not saving more souls, 'If you will fill their stomachs with food, I will fill their hearts with the love of God.'"

Who, then, is responsible for this condition? At whose



door lies the guilt for men, women, and little children perpetually dying from preventable causes? The babies so dying are said to number 300,000 a year. We are forced to answer, "The members of the Church."

Roger W. Babson, writing in *Association Men* for October, 1920, says: "In 1916, the income of the United States was fifty billions of dollars. Today it is probably seventy billion, if not considerably more. I believe that statistics would show that four-fifths of this goes to church people. The income from stocks and bonds and other securities amounts to from eight to ten billions a year. I am sure than four-fifths of this goes to church people. Of the mines, one-half are controlled by church people; of the farms, two-thirds are owned by church people; of the stores, three-fourths are owned by church people; of the factories, three-fifths are operated by church people; and our railroads are three-fifths owned by church people. This means that we church people not only must be credited with the creation of the industries of today, but are responsible for the difficulties of today."

We are therefore forced to admit that the high cost of living, the lack of employment and men and women existing upon less than a living wage, the three great problems of our social order of today, are responsibilities resting upon our church members. Hear that keen thinker and master of men,—Lloyd George, say: "Churches ought to be like a search-light turned on all slums, to expose, to shame those in authority into doing something. What does poverty mean? It means that men have not enough to purchase the barest of necessities of life for themselves and their children. The task our Master came here for was to lift the needy from the mire and the poor from the dung hill, and it

is the Christian Church alone that can accomplish it."

Let us get out the charter of the company in which you have the greatest interest. Let me read the clause which tells its object. It says—they all say the same thing—"The object of this corporation is pecuniary gain." Did you know that if the officers or directors managing a corporation desired to do anything for the welfare of the employees of the corporation, they must be able to show that what they do is calculated to produce, not health and happiness for the workers, but money profits for the stockholders? And that under the law if the officers desire to cut the selling price of the output of the corporation, no matter how desperately needed by the public that output may be, those officers must be able to show that the cut in prices will result in pecuniary gain for the stockholders? The Ford Motor Co. in the year ending July 31, 1916, made 508,000 cars, and made a net profit of \$60,000,000 of which they had at the end of the year \$52,000,000 in cash. During that year the price of the car was \$440. The directors decided to reduce the price of the car \$80.00 per car and declare a dividend of only 60% on the capital stock of the company, which was then \$2,000,000, using the rest of the earnings to enlarge their business and still further reduce the price of the product. Mr. Ford said, "My ambition is to employ still more men and to spread the benefits of this industrial system to the greatest possible number, to help them build up their lives and their homes. To do this we are putting the greatest share of our profits into the business." The courts ruled, and the Supreme Court of the State affirmed it, that "a business corporation is organized and carried on primarily for the profit of the stockholders," that Mr.

Ford's ideas of "giving employment and low priced cars to a greater number of people" were worthy ends in themselves, but not within the scope of an ordinary business corporation, and the directors were ordered to declare out a large part of the earnings in dividends. When you recall that this company had started only thirteen years previously, with a capital stock paid in of \$100,000, of which only \$49,000 was in cash, and \$11,000 in machinery and stocks, \$40,000 being for patents, and that it was proposed to pay a cash dividend for the year of \$1,200,000, or 2000% on the actual cash, machinery, stocks, etc., invested, you will see how a corporation is bound by the object in its charter. All of us, however, remember that there is much in humanitarian work, in lowering prices, and in so-called welfare work that will result in pecuniary gain to the stockholders. The Court in this decision limiting the Ford Motor Co. to the object of its charter—pecuniary gain—did not interfere with the splendid work this company is doing for its employees, including the payment of a living wage, and an interest in their lives when they are away from the plant. In the company in which I am interested, I believe it could be easily proven that the money spent in a large Y. M. C. A. building and bath-house, had brought us better returns than any similar amount invested in any other building. During the recent period when strikes were so numerous, it was reported to me that when one of the trade unions met and decided on a general strike in the district in which our plant is located, the question as to whether our plant should be included, was raised. When someone moved that this be done, one of our employees of long service with our company was pointed to as an illustration. This man was getting old

and it was said that when he does get old, the company's pension fund will care for him as long as he lives. If he goes out on a strike, he loses this. Will we, who are about to advise him to strike, take care of him? I do not know just what effect this argument had on this particular union, but I do know that our plant was exempted from the strike order. All of us could go very much farther in work for our men than we have ever thought of, and reap rich results in actual pecuniary gain to our stockholders. Thought and money spent in keeping workmen in good condition pay even more surely than when spent in keeping machinery and buildings in good condition. Let us go ahead; the Courts are far-sighted enough to uphold us, and it will pay.

But Christ's law of service asks of us far more than this. We justly hold in contempt the minister of the Gospel who would accept or decline a call from motives of pecuniary gain. We cannot think of a missionary who would say "As for me, I will go to the field which offers the largest salary." And you remember Grenfell's story of the Labrador scene where, one winter, in that land of snow and ice, a father calls a doctor to the humble home where his two boys are choking with diphtheria. The doctor comes and sits by the bedside and says anti-toxin is the hope to save them. He has the anti-toxin with him and is ready to administer it, but the father can scrape together out of his meager store only barely half the doctor's charge. "Then choose which one," the doctor says. The serum is administered. The doctor leaves. One child lives; the other dies. How we hate the man who for money's sake could withhold the cure, and yet isn't that just what is going on in the business world—in your business and in mine? We

manufacture or job or retail or in some other way handle commercially a product that is essential to human life and happiness. Where do we seek to market this? Where the need is greatest? Not at all; but where the best price may be secured. During the war we saw great cities shivering with cold. Who needed the coal most? The poor man in the house whose cracked walls let in all the cold air; whose wife and children shivered all day in rags and all night under insufficient bedding, or the rich man whose family was clothed in furs and whose mansion with its double walls contained every comfort? Which family got the coal? We saw recently in middle Europe 35,000,000 children about to starve; in China whole provinces dying for lack of food; our own granaries bursting, our banks almost unable to do business because of the vast loans on these foodstuffs to enable people to hold them that they might increase their pecuniary gain. Philanthropy must handle the starving children and the fifteen millions at death's door in China, while business unites to hold these foodstuffs that those those who have had such bounteous crops and such undreamed of prices may be sure that these people who are dying for the need of them pay a high price for them. Stripped of all this organization and machinery, stripped bare to the bone as Christ sees it, is there much difference between the Labrador doctor who saved only those who could pay and the business man or system which supplies food to only those who can pay? A system that is concerned only with the needs of those who have or can get funds to pay the price? No, business must have a different motive than that of pecuniary gain before it squares with Christ's law of service.

But let us look at service and these corporations of ours from another viewpoint. We have recently emerged from the greatest war in history. More than double the lives were sacrificed in it than in all the wars beginning with the Napoleonic wars and extending through the Nineteenth Century and including the Balkan Wars of 1912-13. Such a crisis brought out the real characteristics of all. What did it reveal as to our corporations? There were certain essentials. Coal was one of these. I need not remind you of daylight saving laws, of the dark show windows and the discontinued electric signs, or of the cold in office buildings, of the rigid economy of fuel in our own homes, and the suffering of the poor. Hear then former Secretary of the Treasury McAdoo as he declares that in 1917 these companies made shocking and indefensible profits on bituminous coal. He stated that income tax returns revealed that they were making earnings on their capital stock running from 15 to 2000 per cent and that earnings from 100 to 300 per cent on capital stock were not uncommon. Mr. Basil M. Manly, Joint Chairman with Ex-President Wm. H. Taft of the National War Labor Board, from information from the report of the Secretary of the Treasury in response to a Senate resolution requesting all facts in the possession of the Treasury Department relative to profiteering, reports that Secretary McAdoo was too conservative; that 185 out of 4,404 coal companies actually earned profit on their capital stock ranging from 100 per cent to 7856 per cent. He says that it is a notorious fact that in many of the mining corporations the greater part of the capital stock represented nothing but water, the stock having been given as bonuses to buyers of bonds. Nevertheless he found



that in 1917 the net income of the 404 companies was \$78,000,000, nearly 45 per cent of their total capital stock of \$175,000,000. This net income is after deducting interest on bonds, depreciation, depletions, etc. He estimates that in the last three years the American people have paid in net profits for every dollar's worth of stock in the coal companies.

I shall quote Mr. Manly as to other essentials, as follows:

**STEEL:** One steel company with earnings during the pre-war period averaging \$63,500,000 per annum, earned during 1916, \$271,500,000, and during 1917, \$224,219,000. Another with average earnings during the pre-war period of only \$3,000,000, earned in 1916 \$43,000,000, and during 1917, \$27,000,000. Another increased its earnings from \$1,282,000 to \$12,000,000 in 1916, and \$16,000,000 in 1917, respectively. Another increased its earnings from \$2,200,000, pre-war average, to \$51,000,000 per annum for the two years 1916 and 1917.

**AUTOMOBILES:** One company averaging \$4,500,000 for the pre-war years saw its earnings jump to \$28,800,000 for 1916 and \$25,000,000 for 1917.

**COPPER:** One company increased its earnings from \$1,600,000 average to \$11,700,000 for 1916 and \$9,700,000 for 1917. Another increased its earnings from \$1,300,000 to an average of \$4,500,000 for the two years, and still another from an average of \$7,500,000 to an average of \$22,000,000 for the two years.

**POWDER:** Two powder companies increased their earnings, the first from an average of \$1,000,000 to an average of \$11,000,000, and the other from an average of \$5,500,000 to an average of \$65,000,000.

**FLOUR:** Out of 506 flour mills, 84 reported net

profits of over 100 per cent on the capital stock, and one company reported 2,628 per cent for the year. The bread and bakery companies were not so fortunate, but out of 217 of them, 34—more than one-seventh—made more than 100 per cent on their capital stock.

**MEAT:** Out of 122 meat packers, 30, or one out of every four, made more than 100 per cent profit on their capital stock. One of these companies made the nice little profit of 4244 per cent. One meat packing company with a capital stock of \$100,000,000 reported a net income, after paying income and excess profit taxes, of \$43,800,000.

**CLOTHING:** Returns of 45 woolen and worsted mills show that of these 17 reported profits of more than 100 per cent on their capital stock, one of these earning 1770 per cent. One woolen company capitalized at \$60,000,000 reported a net income of \$28,000,000.

Mr. Manly in closing his article refers to a recent speech before the Senate when Senator Capper of Kansas made the statement that during the war the American people paid for the coal mines, steel mills, the textile factories, and every other essential branch of industry; in other words that the American people during the war did pay in net profits for the entire capital stock of the corporations in the essential lines of industry and trade and adds that this report of the Secretary of the Treasury to the Senate proves Senator Capper's statement true beyond doubt.

Let us for a moment leave our corporations standing alongside Christ's measure of service, and let us consider His law of

## SUPERVISION

We find Him doing what He very rarely did, repeating a statement. During His closing ministry He spoke it to His disciples, and a vast throng, and later on Tuesday of Passion week, as He sat with only His disciples on the Mount of Olives and foretold the destruction of Jerusalem and His own coming again, He repeated it in identical words. Listen carefully to it then, "Who, then, is this faithful and wise steward whom his Lord hath set over his household to give them their portion of food in due season? Blessed is that servant whom his Lord when he cometh shall find so doing." Christ intends business executives. He teaches these are ten-talent men. His plan is that in the human economy the few are to lead, the many to follow. There are to be rulers and ruled. Notice in this statement that God (the Lord of the household) accepts the responsibility of the appointment of this steward, and those of us who have been entrusted with this stewardship over any part of His household know if we are honest with ourselves that this power which has come to us has come through inheritance or native ability (another name for inheritance), or opportunity, another name for providence. We know that we have nothing which we did not receive. For what purpose, then, have we been entrusted with this power? Christ answers plainly "To give his household their portion of food in due season." What have we been doing? Making money out of this gift? Building up our fortunes or family? Instead of using these God-given talents and opportunities to feed and care for His household have we been making the household serve us, in place of our serving the household? How much concern have we shown as

to their food and care? I have shown from United States Government statistics that less than one-half the workmen of America receive a living wage. What proportion of those who work for you and for me receive less than this? What is a living wage? We have skilled engineers to tell us the load each piece of machinery will carry, and what is necessary to keep this machinery in condition. What do we know about the load these men of ours carry and what is necessary to keep them in good condition? How many of our workmen after they have paid their rent actually have left from their wages enough to buy sufficient food and clothing for themselves and family? Under God, as stewards over His household, are we not responsible to see that they have food and care? And now that we are in a period of depression, when wages can be made to fall faster than cost of living, are we taking care to see that those for whom we are responsible do not suffer from this? I am concerned to see that the cuts thus far have fallen most heavily on those least able to bear them—the low wage earners. In many plants the high salaried officials have escaped; in others they have been cut a smaller per cent than the wage earner. Even where the same percentage of reduction is applied to all alike the low wage earner is so near the margin that he suffers most. Babson in his book *Religion and Business* suggests the churchmen of each community who are manufacturers should get together and determine that they will pay more wages than those plants which are not Christian. How many of us have attended conferences of manufacturers called for such a purpose? On the contrary, how many conferences have been held with the opposite end in view? If we are stewards of God, is it not

time that we begin to recognize these human needs? Would not this be good business? For years America is to be its own best market. Would you rather market your product in a territory where the workmen were prosperous, received good wages, and thus had money to spend for reasonable comforts, or in a territory where labor received wages barely sufficient to support a miserable existence? The question answers itself. Our selfishness will defeat its own end. Low wages are a curse to any community and inevitably react upon those responsible for them. Along with our responsibility of stewardship comes the question of working hours. The Interchurch investigation of the steel strike of 1919 found that approximately one-half of the employees in the steel industry were subject to the twelve-hour day, and one-half of these to the seven-day week. In the case of the United States Steel Corporation, the percentage of twelve-hour workers had been increased since 1910, and yet competent engineers assure us that the twelve-hour day is unnecessary. The fact that the eight-hour day has replaced it in England, on the Pacific Coast and in certain plants in our own country proves this. How much can a man who works twelve hours a day see of his friends? Make this seven days in a week and ask how much he can see of his church. Add to this twelve hours a day the time lost in getting to work and back home again, and you will see the cost to the man's family and the State. Then remember that the Interchurch investigation reported "annual earnings of over one-third of all productive iron and steel workers were, and had been for years, below the level set by government experts as the minimum of *subsistence* standard for family of five." The annual earnings of 72 per cent

of all workers were, and had been for years, below the level set by government experts as the minimum of comfort level for families of five. Consider these facts and then remember that steel and iron are in the front rank, perhaps the leader, in fortunes produced for the stockholders. More serious even than these, however, is the matter of unemployment. It is estimated that during normal times there are in America an average of one and one-half or two millions unemployed, but the present depression has increased this until in May it was estimated as high as four to five millions. What message have we as stewards to these? Do we say to them in effect, "Yes, we know you are poor now. Less than one-half of you have received a living wage. Yes, it is true that one-half of you live in wretched, unsanitary homes, for which you pay exorbitant rents. Yes, we have accumulated surpluses, which with the larger corporations amount to vast sums, and with the smaller of our companies in proportion. Yes, these surpluses were accumulated as the result of your labor; without such daily toil there would have been none. But this is now the property of our stockholders. You have not one penny's interest in it. We may pay it all out to ourselves, if we choose, or we may capitalize it, and look to your labor to make dividends on this increased capitalization. But as to any interest in these earnings, you have none. You must look out for yourself. How you pay your rent, your grocer, your doctor, is no concern of ours unless we should choose to make you a loan or extend you a little charity. How you shall keep your family from starvation and maintain your self-respect is your own concern. After you have gotten along as best you can, perhaps gone hungry for awhile, we may be able to

resume operations, in which event we will give you back your job if we so desire, but at such reduction of wages as we decide to make. We cannot tell you just when this will be, but during this indefinite period you must manage as best you can. You must, however, hold yourself in readiness to come back to us at any time we decide to resume or you will forfeit any interest you may have in the pension, sick benefit, accident, or any other fund in which our workmen have an interest."

Do you wonder that Whiting Williams in *What's on the Worker's Mind* recites as the workman's prayer, "Give me this day my daily job." Read the story of this experience of a former social worker and vice-president of a large steel company as he worked for six months as a day laborer in the mills and the mines, and you will see how hard it must be for workmen seeking employment to retain their self-respect. And this leads me to the last question I shall ask under the head of supervision. We agree with Fosdick "that in life's adventure the central problem is building character." What, then, must be the effect of this payment to so many of less than a living wage, these long work hours, this unemployment, this knowledge that in the daily toil which constitutes the major portion of the workmen's life, they play only the hireling's part? If the company fails they lose their positions with the closing of the gates by the creditors, but if the company achieves success, no matter how notable, their only interest is their job which they too often hold at the favor of their foreman or some straw boss. We who control have as an offset to the labor trials of the work the picture of the whole task. We see the raw material, the world need and the finished product, and know that somewhere along the line we stand and

help to pass it on from the raw material to the place of need. We see the game, as we call it, and know when finance must move, when production, when sales, and so on. These men without interest in the company's gain or loss, without knowledge of its real condition, their participation confined to their daily round of toil, their associations to some little group of workmen, their leader some foreman perhaps only recently risen from where they are—does this make for efficiency, to say nothing of character? Are the God-appointed stewards of the household thus to limit the members of the household? For all of us must know that, essential as a living wage is, increased wages alone will not make a man—they may ruin him.

The Lord of our household, of course, demands justice. Is not the payment of less than a living wage a denial of this? Is any business justified in its operation which can not pay this? But when the living wage has been paid to all the workmen in our plants, must there not go along with the envelope the recognition of the manhood of the worker and a desire to have him share the things which hold you to the business long after the bread and meat appeal has been satisfied?

Ella Wheeler Wilcox says:

"I gave a beggar from my little store of wealth some gold;

He spent the shining ore, and came again and yet again,

Still cold and hungry as before.

"I gave a thought, and through that thought of mine  
He found himself, the man supreme, divine,  
Fed, clothed and crowned with blessing manifold,  
And now he begs no more."



If you wish further proof that the teachings of Christ are practical, read John Leitch's *Man to Man* and see how taking the men into the employer's confidence has brought greater happiness, increased efficiency and larger earnings. Go to Endicott-Johnson Co., the largest makers of shoes in the world, and see how well the "square deal" policy of its head in Mr. Geo. F. Johnson, has paid. Filene Sons of Boston will show how it works in a large store. But you have heard this morning from men the successful working out of whose plans demonstrate how practical this is.

### SACRIFICE

The way out.

Our Lord concludes His statement as to service with the words: "and to give His life a ransom for many." This seems to have been for Him the only way out, the only way through which he could accomplish His mission. Barton Perry says in *Present Conflict of Ideals*, "We have encouraged the poor to aspire to wealth, the ignorant to seek light, the weak to covet power; we have done more than this, we have shown them the way. For we have compelled every man to secure the rudiments of education and thus to become aware of the world about him. We permit the organization of democratic propaganda, we supply the motive and we bring every man within the reach of it. Lastly, and most important of all, we have distributed political power equally among men of every station and condition, with the result that the very few who are fortunate may at any time be outvoted by the overwhelming majority of those who are relatively unfortunate. Does any sane man suppose that what has been scattered broadcast can now

be withdrawn? Or that those who possess the opportunity and know it are going to refrain from using it?" Robert Hunter in *Why We Fail As Christians*, says: "The question is not whether one can live the Christian's life in the steppes of Russia or in some wilderness in America, but whether Christianity is possible in the civilization which now exists about us. . . . This is of course the greatest moral and economic problem now confronting all human civilization. It must be solved and it will be solved if not by the comfortable and well to do, then by the poor and miserable."

The Lambeth Conference in 1920, one of the most significant religious gatherings in the world, was in session for five weeks in Lambeth Palace, London, England. There were present 252 Bishops (fifty-two from America), representing the Anglican and Protestant Episcopal Churches throughout the world. It issued an urgent appeal for

#### "A New Spirit in Industry

The conference regards it as an outstanding and pressing duty of the Church to convince its members of the necessity of a fundamental change in the spirit and working of our economic life. This can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change."

The American Federation of Labor at its recent meeting, after a bitter discussion, adopted by an overwhelming vote a resolution urging "that those who contribute their effort to industry shall enjoy all the rights, privileges and immunities granted to those men who

contribute capital in proportion to the value which each contributes, in order that the government shall be instituted for the common good, and not for the profit of a class and in order that all men may enjoy the gains of their own industry."

Of peculiar significance are the terms of settlement of the British coal miners' strike. The British are essentially sane. Neither the miners nor the owners are ever likely to be stampeded, yet by the terms of the settlement the miners received 83 per cent of the profits and the mine owners the remainder—17 per cent. In addition, the Government voted the miners ten million pounds to supplement their incomes until these profits became available. A way out will be found, but the thing of interest to us is what is our Lord's way out of this for us? Let us consider again these words "and He gave His life a ransom for many." Can we expect to set up His Kingdom anywhere, least of all in industry, until we have taken these words as our own? Mr. Babson suggests calling together one thousand business men with gross receipts of a billion dollars who would unitedly agree to put religion into their business. Very good, if it can be done, but is it not more likely that Christianity will be put into business just as our Lord put it into the world, by the few who finally followed Him to the death? He certainly provides no other way through which we can help others, except by our own sacrifice. He insists there is no other way of saving our own life than by losing it, and so it must be in this.

It would seem to be very fine if we could only go ahead building our fortunes, enlarging our philanthropies, enjoying our luxuries, leaving a great name as the founder of a mighty house, and at the same time

meet the standard by which we shall finally be judged. Let us refer to that—the latter part of the 25th Chapter of Matthew. Recall Him. He there identifies Himself with the hungry, the thirsty, the lonely, the naked, the sick and the prisoner, so that in each of these He, the Christ Himself, is suffering. Let us look to see whether any of our workmen—those over whom He set us to be stewards—are there. That man who gets fifteen dollars a week or less, when it costs twenty for support in decency and comfort with his wife and children. That man and his family stand among the hungry. Those dead babies, dead because their fathers did not receive enough to buy clean milk for them. That large number of poorly clad men, women and children, clothing unattractive and insufficient to keep out the cold. Those sick men—whole families sick—are the faces of any of our workers among these? Do any of our workmen live in wretched houses where the roof leaks, and under which water stands, breeding disease and pestilence? Among those strangers there do we see the faces of any of those coming from foreign shores to America with high hopes to learn through your industry and mine that its object was pecuniary gain? Do their hopeless faces reflect their lost ideals? Among that group of prisoners do we see any of our men who, had our ideals and practice been different, would not have been there? What a multitude then, of opportunities to minister to Christ and never leave our own employees and those served by the industry we direct.

I once heard a public speaker attempt to describe the Christ Man in industry. Shall I attempt to repeat it? This picture man was one whom God had blessed with large talent. This plant he started soon had five

hundred men, then a thousand, and then thousands. He lived in a very simple home near the plant. As the business grew and prospered, his friends suggested that he leave this modest home for a larger house in a more fashionable neighborhood. When he said "No," these friends suggested that the schools in his present neighborhood were not good enough for his children. "If they are not good enough for my children, they are not good enough for the workmen's children," was his reply, "I will see that they are good enough for both." To everything in the community was this policy applied—parks, playgrounds, amusements. Slums were eliminated.

While he continued to live in his simple home, he was not satisfied until every workman had a home just as well suited to his needs as his own home was to his. In the business he had as many partners as he had workmen. By degrees, through his leadership, they came to feel as he did that business meant service and that through business one could feed the hungry, clothe the naked, help the stranger, heal the sick—in short, to bless mankind. And so when he died his ideals lived in these thousands. Instead of leaving millions of money and thousands of workers poor, he left very little, but the thousands who worked for him were well to do, and of all the great public served by his industry, each was a little better off than this business man had lived. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

I close with Bishop Faber's words:

"While on every hand is blatantly preached the pagan cult 'Efficiency and success,' the test of efficiency being in the last analysis the ruthless, soulless power to push

self forward; the gauge of 'success,' the grasping for self of the prizes of place and wealth—the Gospel of the Son of Man is set to deny utterly this abominable lie, and it must be done if civilization is to be saved. If any man would be great today, let him greatly minister. Here is 'leadership' if Jesus Christ can be accounted a leader; here is our calling, if He be our Leader."

His notes and clippings indicate the influence on his mind of George Peabody and Rowntree and John Ruskin. In an article in *The World Tomorrow*, April, 1922, he specially marked a quotation from Ruskin whose thought he later quoted: "And the great cry that rises from our manufacturing cities, louder than their furnace blast, is all in very deed for this, that we manufacture there everything but men; we bleach cotton, and strengthen steel and refine sugar and shape pottery; but to brighten, to strengthen, to refine or to form a single living spirit does not enter into our estimate of advantages." The principles which he came to adopt found confirmation for him also in the examples of Nash of Cincinnati, Johnson of the Endicott Johnson Co., and Henry Ford. The former he cited in an address which will be quoted and he spoke of Johnson and Ford in a letter "To Acipco Workers" printed in the *Acipco News*.

"I am asking our Editor to print what I consider two remarkable expressions, one from the largest automobile manufacturer in the world, the other from the largest manufacturer of shoes in the world. Both of these men were born poor; each in his own lifetime has built from a small beginning the largest industry of its kind ever erected; each serves as an illustration of what one

man may accomplish in a material way within the span of a single life.

"The first is an excerpt from an intimate life of Henry Ford which is appearing as a serial in Hearst's *International Magazine*. It appears under the heading 'Henry Ford's Rules for Success.' These rules are well worth your careful reading.

"The second is a letter outlining the underlying principles and policy of the Endicott Johnson organization. I ask you to note especially the fine way in which the personal element is featured. I hope every worker at Acipco will read carefully the entire letter. I would emphasize first his remarks on efficiency. Any concern, in order to pay better wages and provide better conditions for its employees, must have high efficiency. This efficiency depends much on the individual worker. His *heart* must be in *his work*, not on the pay envelope, and his *eye* must be on *his job*, not on the time clock. This fact is outstanding in both Henry Ford's rules and Mr. Johnson's letter. The other special feature to which I call your attention, is the personal relationships within the last named organization. These enter into everything that is done, so that the man receives *his* pension according to *his* needs and the needs of *his* family, and not according to the general system which might give too much to one man, and too little to another. This also prevails as to life insurance. Endicott Johnson Company seems to have no fixed amount to be paid upon the death of an employee, but endeavors to care for the individual family in the way needed. When one considers that the money expended in this way comes as the results of the efforts of *all* the workers of the organization, and through the Endicott John-

son system becomes available to *each* in his hour of need, you will see that there is no paternalism, but rather 'the doing unto others as you would have others do unto you.' And I consider this personal interest on the part of *all* the workers in the one who needs help a fine manifestation of the spirit of Jesus Christ. Among the suggestions which came to me in answer to the question as to 'How to advance the program among our employees,' were the following:

"Don't get angry with each other, but try to help one another."

"For each of us "in honor preferring one another," not only to discharge our particular duties to the best of our ability, but 'every day in every way,' to seek to better our organization as a whole; to see if we can't do a good turn for other departments than our own or for individuals in other departments."

"Each department head to take a personal interest in every man working with him."

"Note how all these apply to *individual* workers or foremen."

"No one can study the life of Christ without being impressed with his tremendous concern for the *individual*. He handled men according to their *individual* needs. Hence, I call special attention to the emphasis Mr. Johnson's letter gives this feature, and ask the co-operation of *all* our workers to see that each worker endeavors to help every other worker in his individual needs and tasks."

It was in 1905 that Mr. Eagan became associated with Miss Charlotte Blair in the organization on Oct. 9, 1905 of the American Cast Iron Pipe Co. It has been sometimes stated that he inherited this business from his uncle, but this is an



error. His uncle had died in 1899. Miss Blair had been secretary of the Dimmick Pipe Company until she undertook the organization of the new concern and interested Mr. Eagan in it. The plant was built the winter of 1905-06 and began making pipe in April, 1906. It has been in continuous operation since that time, being perhaps the only pipe shop in America operating night and day shifts. It was the first company in the United States to make cast iron pipe in sixteen-foot lengths, which today constitute the greater part of its production. Mr. Eagan was president of the company from 1905 to 1915, when he became chairman of the Board of Directors. December 31, 1921, Mr. Eagan again became President but resigned March 14, 1924, on account of ill health. He chose to be known as advisory director, which title he held at the time of his death, March 30, 1924.

When he first invested in the plant, as his close friend, Marion Jackson, wrote in *The Survey Graphic* of 1924:

"Some of his friends said, 'He's bought a gold brick.' Instead, due to his wise judgment and skill in selecting men, the venture had proved most successful. So much so, than in 1911 Eagan, always intensely religious, had remarked to a friend:

"'Never again do I expect to entangle myself in active business. My income is more than I need. The plant in Birmingham is doing wonderfully. It is in the hands of men in whom I have absolute confidence. From now on, I am going to devote all my time and income to the advancement of the Kingdom of God.'

"At the time, 'the advancement of the Kingdom of God' had for Eagan little bearing upon the business of the American Cast Iron Pipe Company. But with his

decision he had begun a study of social, civic and industrial questions in the light of the standard of right and wrong set up by Jesus Christ. This study was to change his whole outlook on life, particularly in the realm of economics.

"The change came gradually. Its growth was hastened by the horrors of the war with Germany, after which Mr. Eagan began to make more frequent trips to Birmingham, and to stay longer at the plant. It culminated in 1921, when, for his own eyes alone, he analyzed the situation in writing, eliminating any chance of missing or mistaking the facts, by putting them down on paper before him, facing them, and then recording his convictions and outlining his plan of action."

From the beginning he was no less concerned with the Christian character of the business than with its industrial efficiency and financial success. By exchanging the common stock holdings of the minority stockholders for preferred stock, he became the owner of all the common stock and so acquired complete control of the company. For many years he had been convinced of the applicability of the Golden Rule to industry and at Christmas in 1921 he launched the practical demonstration of his belief, "instituting policies of industrial government in the company's affairs along the lines of democracy and Christianity." The project was no sudden impulse. He had been long maturing it. During 1920 he wrote to his wife:

"Feb. 13, 1920. Things are moving along towards greater service to our employees and the public. It is going to demand more time and thought and some

patience on my part, but with the continued blessing of our Father, I can do it. 2 Cor. IX:8."

"Feb. 26, 1920. We made a distinct step forward in the effort to reduce the cost of living to our men when today we decided to turn over to them our commissary for a co-operative store. It means a 'Piggly-Wiggly' owned by the men and conducted by them without profits for each other. Do wish I could be with you every one of these days, but really feel that I am helping to advance the Kingdom of Christ by my work here."

"June 10, 1920. Am leaving in a few minutes for a visit to the homes of our men. When you come over with me you will enjoy this as it enables you so much to keep in touch with real conditions."

"June 11, 1920. I am having busy days. We had a Directors' meeting today and tonight I am inviting the men to dine with me at this hotel. We have a group of fine young officials and it is a great pleasure to be associated with them."

It was on June 3, 1921 that he made his definite suggestion to the Directors:

"Gentlemen: I recommend that we adopt the principles of Jesus Christ as the guiding principles of this business. I know this suggestion, in general terms, will meet your sympathy, but you will say 'What is the practical, everyday meaning of this, and how would the practical application of the teachings of Jesus Christ affect all the various interests, including customers, employees, stockholders, directors, officials and competitors?'"

"I would like to have your answer to this question. Please consider first its effect on your particular de-

partment; write out your ideas concerning this, and the changes necessary to make your department conform to these principles. Then write out your suggested changes in the company's dealings with our customers, employees, stockholders, directors, officials and competitors, writing each under a separate head.

"I believe that the running of our plant on such principles will result in greater efficiency and better results, but my ideas, naturally, will be largely influenced by the opinion of the majority of our Board.

"It seems likely now that the visit of Mr. Orr and myself will be delayed until the week beginning the 13th, when we will be glad to go more into detail concerning this matter. In the meanwhile, if you could mail your answer to these questions to me prior to that time, I would be very glad to receive them and consider them before discussing them at our Directors' meeting."

On June 13th he addressed the Directors again:

"Gentlemen: Referring to my letter of the third:

"I understand the principles of Christ chiefly affecting our business to be:

"First, SERVICE: 'But whosoever shall be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister.' Matthew XX, 26-28.

"Second, SUPERVISION: 'And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over

all that he hath. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.' Luke XII, 42-46.

"Third, SACRIFICE: 'To give his life a ransom for many.' Matthew XX, 28. 'Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' John XII, 24, 25.

"I shall be glad to go over with you what I consider these mean as applied to the problems of our personnel and organization."

On August 9, 1921, Mr. Eagan made the address at Junaluska, N. C., at the summer conference of the Southern Methodist Church which has been already quoted in full on pages 109-135 and which sets forth his views of industrial conditions and throws light on his course of action with regard to the Cast Iron Pipe Company.

The plan as he outlined it in December, 1921, contemplated:

1. A reasonable living wage to the lowest paid workman.
2. Constant employment to every member of the organization.
3. An actual application of the Golden Rule to relations between employer and employee.

He organized the business by placing the active control in the hands of a Board of Management composed of the heads

of the principal departments of the organization. For the workmen he provided a Board of Operatives to act as a means of co-operation between the workers and the management. The members of the Board were to be elected annually from the ranks of the workers by their own ballots. This Board was authorized to make recommendations to the management on any subject it deemed of interest to the workers. Two of its members were to serve on the Board of Directors of the Company, two on the Board of Pensions, and it was to have standing committees on living conditions, housing, working conditions, wages, etc.

In pursuance of the new plan he addressed the following letter on April 22, 1922, his birthday, to the Board of Management and the Board of Operatives:

"Gentlemen: My conviction, that the first charge upon industry should be a living wage for every employee, employed therein and doing honest work, has led me to the decision herein expressed.

"I am owner of 1,085 shares of the common stock of the American Cast Iron Pipe Company. My intention is to have the dividends in cash or stock, paid or to be paid in cash or stock upon said 1,085 shares of stock from moneys earned since the first day of December, 1921, and hereafter to be earned, paid to trustees for the employees of said American Cast Iron Pipe Company, said dividends to be disbursed or invested by said trustees in a way to insure to each of said employees an income, which, together with the wage or salary paid to said employee, will enable said employee to maintain a reasonable standard of living.

"After each of said employees of said Company shall

have received an income or wage, sufficient, in the judgment of the Board of Management and the Board of Operatives of said Company, to constitute a living wage, a sum, sufficient to pay me 8 per cent per annum upon the money, actually invested by me in said stock, will be reserved and paid to me. All other earnings, over and above said 8 per cent, upon said actual investment, will be paid to said trustees to be disbursed or invested by said trustees for the benefit of said employees of said Company, as the judgment of said trustees may dictate.

"Any employee, leaving the service of said American Cast Iron Pipe Company, either voluntarily or involuntarily, or for any cause whatsoever, will automatically, by that act surrender any and all interest in the trust estate, which I propose to create, and from and after the date of the resignation, or discharge, or going from the employ of said Company by said employee, said employee shall have no further interest in said trust estate or any part thereof, or in any payment made or to be made therefrom by said trustees.

"Under the trust which I propose to create, neither the employees of said Company, nor said trustees, representing said employees, will have any interest in the earnings of said Company upon said stock, until and after the Board of Directors of said American Cast Iron Pipe Company shall have actually declared a dividend from said earnings, and said dividend has been actually paid by the duly accredited officers of said Company, my intention being not to convey to said employees, or to said trustees for them, any right or title in and to the earnings upon said stock, until said earnings have

been actually paid out, from time to time, by said directors in dividends, upon and after which payments of said dividends, and only then, the interest of said trustees for said employees in said dividends shall vest, and not before.

"Neither will any employee of said Company have the right to mortgage, transfer, or assign by deed or any other instrument his interest in and to any part of said trust estate. Nor will any heir of any employee take by will or inheritance the interest of said employee in said trust estate in the event of the death of said employee, the interest of said employee in said trust estate, whether in past or future earnings thereof, ceasing wholly on the day of said employee's death, said interest to be handled and disbursed by said trustees solely and only for the benefit of the surviving living employees of said American Cast Iron Pipe Company.

"In the creation of this trust, I shall reserve the right to change, abrogate, or annul any part or all of the instrument creating said trust estate at any time on giving notice in writing, addressed to the trustees twelve months in advance of said proposed change, abrogation or annulment. Other conditions may be added to the final trust agreement which I propose to execute to carry out the purposes herein outlined.

"It is my desire to appoint the Board of Management and the Board of Operatives, as trustees for the employees to receive and manage the earnings upon my said described stock, as above outlined.

"I would ask that you carefully consider the whole matter and advise me whether or not you would accept such a trust in the event that it is tendered you. At the same time, I should appreciate any suggestions, which



may occur to you, as to any part or the whole of the proposed plan. I am feeling my way in working out the handling of the stock which I own in the American Cast Iron Pipe Company in a way which will be fair to all, and in accord with the principles set forth by me and approved by the Board of Management when I accepted the Presidency of this Company. In this I need and invite your help."

Reports of this proposal to apply the Golden Rule to industry were spread about through the press with comments both commendatory and skeptical, and an interesting correspondence with many men ensued. A Roman Catholic Priest in Denton, Texas, wrote approvingly and assuring him of his prayer. Eagan replied:

"Father Raymond Verriemont, Denton, Texas.

"Dear Father: I appreciate very deeply the kind expressions contained in your favor of the second instant, and especially the prayer with which it closes.

"I have ever faith in the Saviour of mankind, and in the power of His teachings, when applied in faith and sincerity, to settle all problems. If His followers are not to make His teachings the guiding principles, if they are not to apply these in their business, when and where are they to apply them?"

Ex-governor Sweet of Colorado wrote with warm sympathy, but adding:

"I am wondering if, after all, with business organized as it is on the competitive basis, it is possible to run a concern such as the American Cast Iron Pipe Company, or any other business, on the basis of the teachings of

Jesus Christ. I am fully convinced, Mr. Eagan, that the competitive system and Christianity are in complete antagonism. It is impossible in these days to carry out the Sermon on the Mount in business. However, we are in business and we must do the best we can under the circumstances and try in every way to make the teachings of Christ a reality in business, but there is a point beyond which we will find ourselves utterly unable to go and while the very best motives impel us, we are still against a stone wall.

"What I am pleading for is that while we are living under a system which we had no part in making and which we are in no sense responsible for, we shall at the same time see the evils and injustice of the system and do our best to have it changed. I am out and out for a new social order through parliamentary and evolutionary processes. I can see no hope for the world on the present competitive basis. It is the cause of our wars and most of our labor troubles and sooner or later will overthrow civilization unless the system itself is first overthrown.

"I want you, my good friend, to see this thing clearly because I think it is the hope of the future that such men as yourself shall not be satisfied until it is possible to practice the teachings of Christ in business."

To this Mr. Eagan replied with characteristic simplicity:

"I shall give your statement, based as it is on such practical experience, my best consideration.

"I am only trying to live a day at a time. I feel sure that the principles of Christ, if honestly applied, will give the victory in any avenue of human endeavor and experience. When asked by the Directors of a company

in which I have been interested since its organization to assume the Presidency on a platform calling for the operation of the business in accord with these principles, I could not do less than accept the office. I have been gratified by the response thus far, but am not blind to the tremendous obstacles in our way. I hope you will keep me on your mailing list, as I value deeply your interest, and would appreciate your counsel and advice."

An engine builder in Ohio wrote asking his opinion about the Closed Shop and the phrase "production for use rather than profit." He answered that he believed in organized labor but not in a closed union shop, that Mr. Rowntree's example in industry was worthy of study and that he and the three vice-presidents and treasurer of the A. C. I. P. Co. were working together, pledged to answer all questions of industry on the basis of the teachings of Jesus Christ, that they realized the difficulties and would be glad to share the results of their experience.

In February, 1922, he had a careful, outside study of his company and the new project made by James Myers, then of the Board of Operatives of the Dutchess Bleachery, Wappingers Falls, N. Y., who submitted also a list of books dealing with enlightened industrial management.

The success of the new venture would depend, of course, on the ability of the company to sell its product. Mr. Eagan's papers show the careful thought which he was giving to this as well as to every other aspect of the business. To Mr. Ivy, who was the sales manager, he wrote:

"Dear Paul:

"In response to your request, I have endeavored to give some thought to the question of our sales policy in view

of the policies which we have adopted and under which we are operating.

"In order to carry out our principles of service to the public it is necessary that we should be able to produce goods of at least equal quality and as cheaply as our competitors. My conviction is that a group working together on a co-operative basis will, over a period of years, produce goods of better quality and more cheaply than competitors operating under the old competitive system.

"Assuming that the foregoing is correct, it follows that our prices over any given period will be as low as, or lower than our competitors. This should characterize our company in view of the fact that we have no bond interest or fixed charges outside of our preferred stock, the total issue of which will be very much less than our actual investment.

"Taking into consideration the above, I would like to suggest for your consideration the following sales policy: In conference with the Board of Management, adopt a scale of prices F.O.B. our foundry, this scale of prices to be based on our foundry cost, plus a reasonable percentage of profit. This scale of prices, when fixed, to be subject to change at any time upon conference and approval of the Board of Management.

"Each sales office to have a quota of total estimated production assigned to it. When demand is in excess of supply each office will be limited to its quota. When production is in excess of demand, each office to be free to sell in excess of its quota, the General Sales Manager to be authorized at any time to make any adjustments in this quota.

"Sales prices, when fixed, to be the maximum price at

which pipe can be sold until these are changed. Any orders sent in at higher prices to be corrected when invoiced, and customer notified accordingly. Customers to be given any advantage in freight so that maximum price F.O.B. foundry shall always be the same to all customers. This does not mean that a differential shall not be charged on small shipments as against large, but means that a differential, when decided upon, applies to all customers alike.

"Sales prices, when so fixed, to be the minimum prices at which pipe may be sold, except when necessary to

"(a) Supply sizes needed by the shop when it is impossible to secure orders for such sizes at regular prices. (Due to the flexibility of our shop and the strength of our sales organization, it is hoped to be able to eliminate price reduction for this cause. Certain sizes may be stocked when in the judgment of the Sales Manager and the Board of Management this is necessary.)

"(b) To secure 'back log' orders.

"(c) To secure winter work.

"Such exceptions to be reported to the Board of Management at its usual meetings."

In accordance with his letter of Apr. 22, 1922, to the Board of Management and Operatives, Mr. Eagan "executed an informal trust," says Mr. Alston, "in which he declared his intent to have the dividends from the shares of the common stock of this company owned by him used, not for his personal benefit, but to 'to insure to each employee an income, which together with the wages or salary paid to said employee will enable said employee to maintain a reasonable standard of living.'"

The Board of Operatives took action in May, 1922, expressive of the feeling of the men toward Mr. Eagan and his plan:

"Mr. John J. Eagan, President:

"The Board of Operatives has adopted the following resolution:, with request that a copy be given to you personally, as follows:

"WHEREAS, Mr. John J. Eagan has signified his intention of giving to the employees of the American Cast Iron Pipe Company, the dividends from the 1,085 shares of common stock personally owned by him in the American Cast Iron Pipe Company until such a time as the said employees receive a living wage as determined by the Board of Operatives and the Board of Management, and

"WHEREAS, Mr. Eagan has requested the Board of Operatives and the Board of Management to act as a Board of Trustees to administer this fund, effective December 31, 1921, and according to certain rules and regulations elsewhere set forth.

"Therefore, be it *Resolved*:

"That the Board of Operatives express to Mr. Eagan in these resolutions its appreciation of this offer and the spirit of the man who makes it, stating the hope that this magnanimous act may inspire this Board and the employees of this Company to conform their lives closer to the teachings of Jesus Christ.'"

And in July the Board of Management and the Board of Operatives issued the following statement:

"To the Employees of the American Cast Iron Pipe Company:

"Effective July 1st, *all dividends*, other than those paid on prepaid or preferred stock in our Company, will be paid to the undersigned for the *benefit of the employees* of the Company, under the terms of a letter addressed to us by Mr. John J. Eagan, dated April 22, 1922.

"This places before you a great opportunity. It puts upon you a grave responsibility. The amount of these dividends will depend largely upon your efforts. By faithful, efficient work, and careful saving for your Company you may largely increase the amount of the dividends. By wasting your time, or materials entrusted to you; or by careless breakage or by failure to promptly repair any machine, or stop any leak, you will decrease not only your own income, but the income of every other employee.

"Help to steer the new employee. Tell him of the plan by which every worker's earnings are directly affected by his own work and the work of every other employee.

#### A GRAVE RESPONSIBILITY

"We now have more than twelve hundred employees, nearly all with families dependent upon them. Your work affects directly the life of each man, woman and child dependent upon Acipco for income, and indirectly the millions of people who receive water, gas or oil through the pipe made by us.

#### ORGANIZATION

"There will be no change in our method of operation. The Board of Directors and supervising officials will continue to exercise the same authority as in the past. Nothing can take the place of good management, and in order to get this there must be full authority to direct the organization.

## FUTURE

"The Company is prosperous. Its future is in your hands. Our hope is that, working together in patience and co-operation we may demonstrate to the world Christ's power in industry. His principle 'Whosoever shall be great among you let him be your minister, and whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto but to minister and give his life a ransom for many' must be our principle if we are to succeed. Christ's life was one of sacrifice for others and a similar spirit of service and sacrifice must characterize us all if we are to render real service. Remember that in the announcement at the inauguration of our plan of work we entered upon an effort to render service,

"(1) Service to the public by manufacturing an honest and meritorious product.

"(2) Service to the employees by applying the Golden Rule.

"(3) Service to the stockholders by making for them a fair return on the investment, and that our program included a *reasonable* living wage to the lowest paid worker, constant employment to every member of the organization, and an actual application of the Golden Rule between employee and employer.

"Through God's blessing we have made real progress in our program. We now challenge every employee to his best effort.

"Sincerely,

"Board of Management

"Board of Operatives."



In November he wrote from Atlanta to Mr. Barr, of the Management, advising that a group of Acipco workers should visit the National Cash Register plant in Dayton, Ohio, and the Endicott Johnson Co. near Binghamton, N. Y., and bring back suggestions:

“Mr. C. D. Barr, Birmingham, Ala.

“Dear Barr: I have a letter from Mr. George Johnson saying that he would be glad to have such of our workers visit Endicott as we think might be helped.

“I believe it would be worth while for Dr. Ledbetter, and Messrs James, Harrell and Manning to go on such a trip, stopping by, as suggested by you, at the National Cash Register Plant at Dayton, O. Endicott is on the Erie Railroad, seven miles from Binghamton, the trolley connecting the two cities.

“I would suggest that you ascertain whether those four could make the trip, and if so, have them agree on a convenient date. I would like for them to be prepared to spend as much time as necessary at Endicott, as I would like for them to study all the features there which are related to our work, including the libraries, housing, etc. They might wish to spend two days there. I think a day at the National Cash Register would be all that is necessary. I think they should confine themselves to these two, and I would want each of those going to prepare a written report to be submitted to us with complete recommendations.

“I would want them to come back prepared with definite recommendations that would help us in the construction of the dispensary building, the enlargement of our restaurant facilities, and the proposed new commissary building. As I advised you, I was impressed

with the fact that the Endicott Johnson Company spent very little money in the construction of such buildings, while it was liberal in its expenditures on features of service, such as refrigeration, counters, shelving, etc.

"I am particularly anxious that they study the spirit of co-operation and service at Endicott. This greatly impressed me as admirably adapted to our own situation. Two things especially struck me, one, that nothing is being given to the workers as a matter of philanthropy. What is done for them is done for them out of the money which their efforts make possible, consequently the employees are under no obligation to the Company for such service; in other words, it is all a part of the business, and the workers, through their efforts in the factory are helping their condition in these various avenues where this service work reaches them. It impressed me that the effort on the part of all seemed to be to render the most service possible, and to do it in the most agreeable way. The second thing was that the community was allowed to participate in all these phases of service work, except the medical. We are now allowing this as to our commissary, and I would like for this committee to investigate the effect of allowing the public the privileges they have in connection with the service work at Endicott.

"If this meets with your approval, I suggest you have it OKed by the Board of Management, and proceed to put it in operation at once, giving each one who goes a copy of this letter, together with such instructions as you may care to add.

"Immediately upon their return, I should like for us to be able to recommend to the Board of Directors the immediate erection of a dispensary, the enlargement of

the restaurant and such changes and additions in the commissary as may be possible."

The problems involved in the new venture were far from simple. On Dec. 21, 1922, he wrote the prayer:

"O Lord and Father of Jesus Christ, Thou knowest that my desire in working in this Birmingham business is to serve Thee in serving mankind—that I might be having a care-free and easy time but for this. It is nothing with Thee to help, whether with them that are many or them that have no power. Help me, O Lord, for I trust in Thee and in Thy Name I go into this battle. Deliver me in this crisis. Direct me and give me faith. For Jesus' sake. Amen."

Some extracts from Mr. Eagan's letters to his wife throw light on the development of his mind and his Golden Rule policy during 1921-22:

"Oct. 12, 1921.—I have never felt God's presence more than in handling these important matters here. He has blessed us in directing our conclusions and giving us a unity of mind and spirit. We completed all of our arrangements today by which J. R. McWane remains with the Company in an advisory capacity. The men at the head of the responsible departments will be entrusted with more responsibility. I think all are pleased. Am sure that the low paid workman will have a better chance. God has opened to me and to you no less a wonderful door of opportunity. He will not deny us the strength and wisdom to enter in."

"October 25, 1921.—Things are moving well over here. All seem happy and determined to do their best. Tomorrow is to be a great day here."

"December 8, 1921.—I am to prepare a talk to Y.M.C.A.

of our plant which I am to address Friday night. I am trying to prepare a brief and simple talk that will outline, so the men may understand it, my object in assuming the presidency of our company. Remember me especially Friday night."

"December 16, 1921.—The papers in New York and other centers have carried the story of the action of our Birmingham Directors. It does seem strange that the decision of Christian Directors to practice the teachings of Christ in their business should cause newspaper comment. This means, however, that our example will have a national influence. What a tremendous responsibility it puts upon us. I know this following out the principles of Christ is not to be easy. When was it ever easy to follow Him whose path leads only to the cross? But I know also that this is the only safe thing to do and the *only* way."

"Jan. 11, 1922.—Someone must have been praying for me tonight, for I was greatly helped. It is not an easy task to which I seem to be called. It has been a day of rain and clouds, but I have been in our office all day. We have a very attractive group of young salesmen. They seem much interested in their work.

"Tomorrow we have another meeting of these and the colored workmen's banquet tonight. I am to speak to them at six o'clock or seven."

"Jan. 22, 1922.—These are very full days for me. Days affecting hundreds of homes of our workmen and as I hope, many more homes through our example. After much thought I am writing Mr. Alston to prepare the paper described in the enclosed letter. This paper, when prepared, can be changed in any way, and I want your ideas. I have told you all that is in my heart concerning

this, and I want you to know how much your sympathy and heart fellowship in this has meant to me and how very happy it has made me. Your visit here has helped me very much and I am not sure that it is right for me to be here so much without you. Let us think and pray over this matter to see where our duty lies. If it were not for our duties, especially our church duties in Atlanta, I could be very clear that you should come. God seems to be blessing our work in the church and over here and He will guide us. Have just presided at a meeting of our foremen. Some 85 per cent present when Mr. Towson of the Y.M.C.A., New York, spoke.

"We paid Henry Thomas' widow all her money in cash, nothing else would suit her. We are to send the crippled girl to Atlanta soon. Our A. M. B. A. bears the expense. I will ask about the Negro woman."

"Apr. 4, 1922.—Have been quite busy, as you may imagine. Everything seems moving well. Last month, we made more pipe than any month since 1916 or for over five years. God is blessing me so wonderfully these days. Pray that we both may be absolutely surrendered to Him."

"Apr. 11, 1922.—Our men are holding their elections for the twelve who are to form a Board of Operatives to represent the men. They are greatly interested. In the meanwhile business continues good so I hope for a chance to really improve the conditions of every man in our employ."

"May 4, 1922.—Everybody seemed glad to see me here and I hope to complete the organization of the Board of Operatives representing our employees. We start with an increase in their pay and I expect to turn over to them my first dividend check. Do wish you were here.

"May 10, 1922.—Today has been spent at the plant. All seemed interested in the new plan, and are co-operating. Tomorrow I have meetings scheduled with the committee from the colored workmen, and a meeting with the pension board. It is all intensely interesting, and it is such a joy to have the self-interest eliminated. Perhaps one day I shall be able to say with the poet 'Only the sorrows of others cast their shadow over me.'"

"May 25, 1922.—My responsibilities seem to be growing over here. The confidence and good feeling of our men is a great joy to me. Will have much to tell you when I see you, but most of it about business and our employees, their homes, etc."

"June 2, 1922.—I saw two little Negro babies whose father earns only \$15.00 per week. I am going to see that this wage is increased.

"These people are indeed as sheep without a shepherd, and your job and mine is to shepherd these and lead others by our example to take the same interest or greater in these 'little ones.' I could write you for hours telling you of our various visits this afternoon. I took with me the chairman of the living conditions committee of the Board of Operatives and outlined my ideas to him. Our people here are willing, but they have been taught only to see the material side of manufacturing.

"With God's help and your prayers, patience, and sympathy, we will lead them to make men over here."

"June 14, 1922.—We are doing a great work here, and it is essential that I be the servant of all, as far as I am able, if we are to succeed."

"June 22, 1922.—God is giving you a large share in our work for Him. My task here is not an easy one, and it

takes my best efforts and prayers, added to those of my wife. Am going to a meeting of our Board of Management in a few minutes. We are to dine together at Roebuck Springs at 6:30. It is the only way we can discuss matters uninterruptedly. Tomorrow afternoon at five o'clock dine at our Y. M. C. A. here with Board of Operatives and Board of Management."

"June 23, 1922.—Have been visiting the homes of our men this afternoon. One man who has been with the Company for twelve years is earning only \$2.50 per day. He has three children, lives in two rooms. His wife and he sleep in one room, his three children, a girl 16, a boy 14 and a small boy 5, sleep in the same bed in their kitchen and dining room, the other room.

"One of our white men has been in bad health and had to give up his little cottage for which he paid \$17 per month rent to move upstairs over a store at a rent of \$12.50 per month. They had to take their little girl out of the High School because they could not clothe her sufficiently. These are only two of a number visited. Since upon you and me must depend the initial steps in changing this system in our Company, I feel that our duty demands my being here until we get it organized. I am receiving fine co-operation from all our officials and men in this."

"July 6, 1922.—Have been busy today, but as things are moving well I enjoy the work. All our men seem to be gradually realizing that we are entering a co-operative period in our organization."

"July 11, 1922.—Those in charge of the works say that men are responding to the offer made them, are showing greater regularity, doing better work and are trying to save. Isn't this fine?"

"Aug. 2, 1922.—Find good reports of the way our men are working. They have been more faithful than during any previous hot spell."

"Aug. 23, 1922.—This afternoon I spent an hour with the colored Board of Directors of the Y. M. C. A. They want us to sell all the colored people's houses to them we are now renting. They talk very sensibly about this. They are enthusiastic over the Labor Day celebration. Your suggestions helped me. We are going to have a Baby Show with five classes (I have no idea what each class will be) and two prizes in each class. I am thinking of making it four prizes in each class if there are enough babies. We will have a barbecue, free water-melons, lemonade, horse racing (I don't know where or how, but they are expected), base ball games and races. Will probably add a greased pole and a greased pig. Have you any more suggestions? God has opened the way over here in a more marvelous way than I had ever hoped and I feel that He is using us in this in a time when industry waits for a message of the Kingdom."

Oct. 5, 1922.—As I travel on with those men for whom God has entrusted us with such responsibilities I know that as He gives me strength to play my part, so He will give you strength to bear your part in our work, and in His strength we are going to win. God is faithful. 1 Cor. X:13. And as we look back over all the years we will know that He is faithful."

"Nov. 15, 1922.—God has been so good to us that I am anxious that we use our lives to the full for Him. My heart bleeds as I think of those babies you tell me of. I am so glad that our work in Birmingham will prevent many instances of this kind. If it could only become universal that all these workmen would receive wages



sufficient to care for their babies! I do not believe there are many undernourished babies among the Endicott-Johnson workers. I am thinking over all this Birmingham work, and know I have your thought and prayers."

"Nov. 23, 1922.—We are very busy now, particularly in consideration of our profit sharing. Nothing requires more care than the distribution of such profits as may be available at the end of the year. This afternoon I went with a committee of four to inspect the houses competing for the best kept house. They would have pleased you greatly. There were seventeen, fifteen in West Acipco and two outside. All of them deserve something for their efforts. Could you suggest something small and inexpensive that I might give these? Only three will receive prizes."

"Dec. 20, 1922.—Today I talked to some forty odd foremen, supervisors, etc., about the meaning of what we have planned to do Christmas, and how to explain the whole co-operative plan to the men under them. I wish you could have seen their interest. I told them of 'Happy' ships and 'Hell' ships, in the Navy, and how the difference was in the captains. I think they are beginning to realize their responsibility more."

"Dec. 20, 1922.—Our men are feeling the Christ spirit as never before. But what a need there is. I learned more of this as I walked home with a Negro workman who had been in our employ only sixty days. Came from a farm near LaGrange. Earns only \$15.00 per week and has a wife and five children. Has not enough money to buy books and clothes to send them to school. Am happy that he will get \$18.00 a week beginning January first as the result of Christ in our plant. And he will get a week's pay during Christmas week. It is going to be a

great opportunity to speak to these men Friday afternoon. I know my wife will be thinking of her husband at three o'clock as he talks to them of Christ in industry."

He sought to make and keep thus his relations with his employees genuinely human. "You know," said one of them, "Mr. Eagan didn't have nothin' to do. He would stop and talk and I would tell him things." Another new employee who had been in the works only fifteen minutes was badly burned. Mr. Eagan went at once to the hospital to see him.

There were many, of course, who regarded his industrial policy and his economic ideas as chimerical. As a matter of fact, however, he was wholly free from extremist attitude and was not in sympathy with the partisanship which he saw among some of his economic radical acquaintances. All that he was trying to do was to practice the Christianity of the New Testament. The Bible was his economic textbook and the thirty-fourth chapter of Ezekiel and the Sermon on the Mount, as already noted, were well worn in his Bible. In the Ezekiel chapter he read "leaders of industry" for "shepherds."

The friend of John Eagan quoted at the beginning of this chapter was Sherwood Eddy who was close to him for many years and in deepest sympathy with his character and ideals. Mr. Eddy writes:

"John J. Eagan impressed me as a unique personality. He told me in his home one evening that having Josiah Strong as his guest had left a lasting impression on his mind as Dr. Strong discussed the social implications of the Gospel and what it would mean if applied in the life of an individual and in society, especially in our own country. Later, Mr. Eagan impressed many another man as Josiah Strong impressed him.

"He was deeply troubled after the war about his own life, feeling that he was not applying the principles of the Sermon on the Mount in his daily life as he should do. His first thought was to give up his business, retire to a simple cabin or cottage, and lead the simple life. This seemed to some of us a kind of flight into monasticism. It would be much easier and pleasanter to live thus, without responsibilities, but it was infinitely harder and more important to carry his gospel into the world and to apply it in his business. . . . As you stand in the dust and din of that great iron foundry, it is with the feeling that the place whereon you stand is holy ground, just as when you stand over the grave of David Livingstone in Westminster Abbey. Here a man carried the principles of humanity and Christianity, not into darkest Africa, but into industry.

"We read in the plant organ at the time of his death what the workers thought of John J. Eagan. 'We tremble in awe at the faith he has shown in us. But we welcome humbly the responsibility, and we hail the opportunity to vindicate before God and man the policies and principles for which he nobly, courageously, determinedly stood. He is not gone. He shall be a silent adviser in our future councils. His wishes . . . shall govern our acts. His ideals, his policies, his principles, are engraven on our hearts. He is not gone. As years go by, he shall be with us more and more. Every day, beside the official in his office, beside the mule driver on his wagon, beside the clerk at his desk, beside the laborer at his daily task, beside us all, skilled and unskilled, white and black, there shall be a silent presence—our memory of John J. Eagan. We thank God for the privilege of having known him and having walked a little way with him. In his memory

we pledge our lives to carrying on the work he gave us to do.'

"In the light of such a life, which seems the higher motive in industry, private profit or public service? Which is the motive that predominates today? The good news that Jesus came into Galilee preaching was not a gospel of mammon but of God. He calls men to become servants of their fellows and to seek the redemption of society through sacrificial service. We may repudiate His teaching by a frankly selfish paganism, but if a man professes to be His follower is he not bound to organize his life around service instead of profit as did John J. Eagan? Toward the close of his life, he was deeply stirred as he faced the problem of war. I found him at the last, working on the problem of how to prevent future war and how to take such a Christian stand with regard to it that the system of war might be done away with as we had already done away with slavery.

"In a unique way John J. Eagan tried to incarnate in his life the spirit of Christ, the principles of the Sermon on the Mount. He was almost a model or ideal Christian layman, though deeply humble as he was, with his sensitive conscience, he always felt himself the chief of sinners. As I went through his plant the spell of his life seemed to be upon the place. If we could find the way to multiply the life of John J. Eagan by thousands among our Christian laymen, we could solve the problems of industry, the problem of race, the problem of war, in modern life."

## 7.

### THE DAY DRAWING TO ITS CLOSE

1923 was the last full year of John Eagan's life. He began it by drawing up a statement of his situation and problems. He faced again the question of withdrawing from active participation in the Pipe Company and again decided to go on. The various sections of his statement dealt with increases in the service department, beginning with the colored school, and a new dispensary and equipment, with sales policies, with opposition to the new policy, with the substitution of the law of service and sacrifice for the law of selfishness ("a. By your own example. Would like to waive all returns from stock and receive as salary only sufficient to support my family. b. Living very simply. c. Proclaim this gospel to all your employees. Must find ways to do this."), with government interference with industry, with his personal attitude and the cooperation of his associates, with organization of the plant on the basis of service, with pensions, with profit sharing, with an unemployment fund, with plans to make each man's job secure.

Early in the year he dealt with some of their common problems in a letter to one of his associates:

"You say 'some of the boys in the organization have received the impression that you are willing for the fu-

ture for the better educated and more capable men to suffer in the interest of those who have been less favored in these respects?' I assure you this is a mistaken impression. If you will review the accomplishments since we started under our new policy, you will find that it has no basis in fact. No group has been allowed to suffer for any reason, and certainly not to favorably affect the interest of any other group. If you will consider the groups affected, you will see that the stockholders benefited by receiving a very handsome sum in preferred stock in return for their original investment, and that they now receive an annual income greatly in excess of what they had been receiving. The public has received better service in the form of larger production, notwithstanding all the railroad and coal mining troubles, and a lower range of prices, while the employees are receiving extra compensation, with which you are familiar. I do not know of any member of any of these groups who has been asked to take less than he was receiving when this plan was put into operation; on the contrary, everyone is receiving more. I do not believe that Christ taught that it was necessary to tear down one group in order to build up another; in fact, I would consider such a spirit as distinctly opposed to the teachings of Christ. I believe a basic principle is that the building up of any group on a Christian basis will affect favorably, rather than unfavorably, other associated groups.

"I do not say that our present wage and salary roll is perfect. We are human and prone to err. But I do say that under the present policy each employee has a greater chance to secure his just proportion of salary or wages than under the old system.

"I should like to see our company—and you remem-

ber that under our present system this includes you and me and everyone else working at Acipco—manifest such a personal interest in every employee and his family, and so co-operate with each of these in his efforts to make the most of himself and his family, that every worker at Acipco, whether salaried man or wage earner, should be able to devote himself to the service of the public which Acipco is trying to render, with the confident assurance that if during his active years he devotes his best efforts to the work of Acipco, the present and future reasonable wants for himself and his family, including their education and development, would be taken care of during his life, and in the event of his old age or death, be provided for. If those now in the lead manifest the spirit expressed in the concluding paragraph of your letter—‘On several occasions you have suggested that all of us who have received blessings above the average must make sacrifices to help improve the average. I’m thoroughly in accord with this idea, for I believe it is the Master’s way’—I have no doubt as to the realization of the two-fold faith which you refer to in your letter as meaning ‘first, that my work can become of sufficient value to justify Acipco in providing for the welfare of my family’ and ‘second that Acipco wants their welfare provided for, to the end that they may become equipped to render acceptable service to their generation.’

“It goes without saying that in any program founded on the teachings of Christ there will be abundant opportunity for the sacrifices referred to in that part of your letter which I have quoted. These, however, will come as opportunities, not demands, and will form a real part

of the larger life for ourselves and families which your letter has in mind."

Part of his plan was to relate the public to the industry and, accordingly, at the meeting of the stockholders on March 5, 1923, it was voted that "Whereas in the program which this Company has made for serving the public, it is considered desirable that such part of the public as purchases or directs the use of the products manufactured by this Company be represented on the Board of Directors," therefore, two Directors should be added representing the public. The Board of Directors was authorized to elect such Directors and proceeded to request the American Water Works Association and the Federal Council of the Churches of Christ in America to nominate each one director. Both these organizations ultimately deemed it inexpedient to accept this invitation but the action of the Company demonstrated its sincere and earnest purpose to be in a true sense a public service corporation.

A fine spirit of cooperation and effort pervaded the plant and in May Mr. Eagan addressed a typical appeal to the men:

"To Acipco Workers:

"In a letter of Mr. George F. Johnson to his Endicott-Johnson fellow workers, I was struck with a definition of his. 'Efficiency,' he says, 'is that which creates the largest results with the least labor and effort. Efficiency means, in every day language, Create more with less.' I am letting that part of his letter containing this definition follow mine because in it he so nearly described our policy, and the spirit of our organization.

"We have the best and most up-to-date machinery that can be found. Only recently has our steam plant



been torn out, and at a cost of nearly \$100,000 an up-to-date power plant has been installed. This has been done to effect a small saving on each ton of pipe, and to increase the efficiency of the operations. Only recently Mr. W. D. Moore, Vice-President and Works Manager, took Mr. Bowers, the head of our moulding department, and Mr. Reese, the head of the Beggs plant, for a week at the Foundrymen's Convention, and in visiting plants in other cities, in order to study the most advanced machinery and methods in other plants and cities. Our heads of departments and those closest to them are constantly studying that our plant may be the most modern and up-to-date in the industry.

"Our company is well financed. It has no bonded debt, no great bill for interest such as many other companies have to pay. After Federal Income taxes; additions to plant to keep it up to date; preferred stock dividends, and necessary reserves that its financial strength may be in line with its business growth and to provide against the 'rainy day' that comes to all organizations alike; the surplus earnings over and above these essential requirements will be large or small in proportion as every worker renders efficient service and pulls together with all other workers to the same end. Thus increase in efficiency means corresponding increase in extra compensation. A certain amount of effort is necessary to meet the fixed charges; it is the *extra* effort that brings the *extra* compensation.

"How much extra compensation would there be if every worker worked just like you? This is a question for every one to answer, and it becomes the duty and responsibility of every one of us, individually and together, to show the greatest efficiency possible. Such

efforts, together with up-to-date machinery, splendid financial condition, and capable management will result in increased service to the public and extra compensation to ourselves.

"Our efforts under the new plan were greatly blessed last year. Nineteen twenty-three has started well. Let's determine to make it the best year in efficiency and 'pulling together.'"

In the summer of 1923 a group of five foremen from the plant went as representatives to the Conference on Human Relations in Industry held at Blue Ridge, N. C., Aug. 2-4. Mr. Eagan also attended and made an address. In their report the men said:

"Our first and continuous impression was that our Company is far in advance of the greater part of the Industrial World in the matter of Human Relations—as illustrated by various subjects discussed in the Conference, such as co-operative management, profit-sharing, living conditions, working conditions and especially in the spirit existing in our plant. We felt all the more proud of the Acipco organization. The address of our President, Mr. Eagan, and the comment and discussion following it made up one of the most notable sessions of the Conference.

"A comparison of Acipco with others called to mind the fact that all the men in our plant do not fully realize the advantages which we enjoy, and do not fully realize the opportunities which are ours, or fully appreciate the liberal policies of our management. We feel that the foremen in Acipco should make a more systematic effort to teach Acipco principles to the men in the vari-

ous departments and thus inculcate stronger faith in our management.

"More than ever before have we been impressed with the importance of the foreman in the plant—as an interpreter of the policies of the Company to the men. The impression gained by the men in the plant will depend very largely upon the personal attitude of the foreman to his men. The foreman is no longer simply a boss as in the old days, but a leader and teacher of his men.

"Your present delegation, being made up entirely of foremen, take occasion here to recommend that next year's delegation to Blue Ridge have men in it from other ranks in the plant both lower and higher than foremen. We observed in this year's Conference that the largest group was made up of foremen—and that comparatively few company executives were present.

"If we might mention one word as being the keyword of the Conference we would say 'Personality'—meaning that every man in the plant—no matter what his color or how low his station—has a personality which must be respected if he is to yield the best service. This suggests that kindness and sympathy must enter into our dealings one with another. In the words of Mr. Charles R. Towson, this is the Christian theory of business versus the 'cave man' theory.

"Another keyword was 'Service.' There was concert of opinion among the several speakers that the main function of business is service with profit, emphasizing that business must make money before it can serve, therefore, efficiency is necessary and the man who has not efficiency and energy has no place in the Industrial World. Among the prominent men who spoke along this line were Homer L. Ferguson, President of the

Newport News Shipbuilding and Dry Dock Company, Judson G. Rosebush, of Wisconsin, and our own Mr. Eagan.

"An interesting and instructive session was the one given over to the subject of the apprentice boys in which Mr. Robeson of the Newport News Shipbuilding and Dry Dock Company outlined the system of training used in his own plant. Your delegation feels that more can and should be done at Acipco along this line and recommends that steps be taken in the interests of the boys themselves as well as for the future welfare of our Company. This work should include the colored boys in so far as it is possible.

"We noted with satisfaction—especially in the address of Mr. Ferguson—the determination to do full justice to the Negro—again following in the steps of Acipco—meaning full opportunity for colored workers and equal reward for equal service.

"The Conference mentioned the question of home ownership by workers. We feel that the present policy of Acipco is right—i.e., that homes should be sold to white workers—but that the homes of the colored workers should be owned by the Company for reasons obvious to all. But we should strongly recommend that more homes be built for both white and colored workers in the vicinity of the plant.

"The Conference was closed very fittingly with a sermon by Dr. M. Ashby Jones of Atlanta, in which he urged that it was decidedly the province of Christianity to apply itself to business and politics—emphasizing the fact that unless there is a spiritual regeneration of the business world mere material benefits will not count for much in the long run."

Mr. Eagan's speech at the Conference to which the men referred was as follows:

"Mr. Chairman, and members of the Southern Industrial Conference, your presence here betokens your deep interest in the problems of humanity in connection with industry. My training as a churchman has been such that I can hardly speak without a text, so I have chosen as this, some words written hundreds of years ago, and yet as applicable to our civilization as though written yesterday.

"'And the word of the Lord came unto me (Ezekiel) saying:

"'Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

"'Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.

"'The diseased have ye not strengthened neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

"'And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

"'My sheep wandered through all the mountains, upon every hill, yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.'

"And over against this, I would put the words of the Master:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. I am come that they might have life, and that they might have it more abundantly."

"I would call you to face your responsibility this morning as rulers and leaders of men. I may be talking to stockholders, executives or foremen; which ever you may be, you have been given of God certain opportunities, certain talents; men are under your direction and control, certain men take the 'yes' and 'no' of the daily task from you, certain men look to you as the leader, as the director, as the manager over them. So I come to you asking you whether the picture the prophet saw in Israel is today true in the realm you control? The prophet saw the leaders of Israel feeding themselves and unconcerned as to the men and women under them. In other words Ezekiel, the great prophet saw that the leaders in Israel were not engaged in making men, but in making comforts and ease for themselves. To bring it down to a single phrase, the true function then was, the true function of industry today is, *making men*. How well have we succeeded, and how well are we succeeding? Let each man answer that for himself. Statistics show, and I have gathered these rather carefully, that at least one-third, possibly one-half of the families of wage earners employed in manufacturing and mining earn in the course of the year less than enough to support them in anything like a comfortable and decent condition. Do you men know the slums of your community? And do you know the ones who live there? Do you know how many of your own working men live there? In these slums in Birmingham, Atlanta, Chattanooga, or

wherever they may exist, you will not only find the down and out, the misfit, but many, many wage earners. On the other hand you find men broken by industry. What is the prophet saying? 'Neither have ye bound up the injured.' Do you know that the number of men killed by industry in America averages twenty-five thousand a year, and that seven hundred thousand are injured in one way or another, so as to be incapacitated for work four weeks and over? These are figures of one of the largest life insurance companies.

"Three per cent of our population owns sixty per cent of its wealth. Sixty-six and two-thirds of the population owns five per cent of its wealth. In other words, gather together one hundred average people and three would own sixty per cent, while sixty-six together would only own five per cent. An average of ten million people in our country are living in poverty.

"The true function of industry.' As we approach this subject it is not going to help us, to make our task seem easier than it is. Corporations are organized to make money, and we are all working for corporations. Written in the charter of each one of these corporations is substantially these words, 'The object of this corporation is pecuniary gain.' The object in other words, is to make money. Now how are we, in a system organized and designed for the express purpose of making money, to make men? How in such an environment with stockholders who put their money in on the basis of the object expressed in the charter, and with directors and officials elected with that object in view, how are we going to do it?

"I would say in the first place that there are no soulless corporations. Corporations are formed of humans.

Stockholders, directors, officials, and all down to the smallest man connected with it are human beings, and a human being has a soul, and so long as a human being can be converted a corporation can be converted. That is the task that you and I face today, just in proportion as we have influence and power in a corporation, to see that it turns from its expressed object—making money—to that of making men. I don't want a new system, I am not interested in changing the system, but I am interested in changing the hearts of men.

"If you will undertake the task of making men, and you are willing to set your face to that as the supreme object of your life, I would suggest several steps as essential. I shall not put them in the order of their importance. I shall put material things first.

"Let me put first a living wage. Before God, if we are going to progress as Christians in industry, we must first be honest. We have no right to rob the man who works honestly and faithfully of a good support for himself and family in order to enrich the stockholders or even to serve the public. Stockholders nor high-paid officials have any right to be dishonest before God in taking food and decent comforts from any man who works honestly. Tell me that a corporation can't afford to pay a living wage, and I will tell you that corporation should have no place in business.

"In your own corporation, your own company, how many of your men are living in places you would not live in? How many of them are living in houses where the water pours in in streams when it rains? How many of them are living in places where water seeps in under the house, making it damp and unhealthy? How many are losing four times, some sections eight times as many



as they should of the precious babies that God sends down to help redeem this world? From four to eight times, according to the different communities, as many babies die in the poorer sections where many of your workmen live, because they are unable to live elsewhere, than in well-to-do sections.

“Another item—reasonable hours and working conditions. On the one hand we have an army of unemployed men in the country of an average of two and one-half million people, (that average of two and a half millions is over good years and bad) in bread lines and hunting jobs. Two and a half million, not all misfits, but made so by us,—their brothers under God. And while these men are forming bread lines and seeking jobs, trying to support the family that may be starving, other men are working twelve hours a day seven days in the week,—eighty-four hours. The Interchurch Report on the Steel strike of 1919 says: ‘Approximately half of the employes in iron and steel manufacturing plants are subject to the schedule known as the twelve-hour day (that is a working day from 11 to 14 hours long). Less than one-quarter of the industry’s employes can work under sixty hours a week.’ Other men seeking work, these men forced to work these hours in order to retain their positions. I am glad to say this condition is getting better, due to the investigation by the Interchurch Commission, the following up of that report by the Federal Council of Churches, and the determined effort of our late President Harding. The end of the twelve-hour day in the steel industry seems to be on the way. I think the prophet had this twelve-hour day in his vision when he spoke of the men who were broken. He might have referred also to their families.

"Let us have reasonable hours and working conditions. I am going to refer to Mr. Nash of the A. Nash Tailoring Company. An article by Harold Marshall of the *Universalist Leader* says that 'He (Nash) was insane enough to believe that the Golden Rule ought to be applied to business, but not quite crazy enough to believe that it could possibly succeed.' The remarkable thing about his work is that: 'increased wages have decreased production costs.' The factory has grown from an output of \$132,000 in 1918 to \$3,750,000 in 1922. On July 3rd, he called together the group of his workers, and after going into intimate financial details of the business, he reminded them that there had been a tacit understanding that a profit of one dollar per suit should be allowed the company out of which to pay dividends and make necessary increases. He told them this had not been earned under existing condition of prices and wages and hours. You would think he was about to recommend a raising of prices or lowering of wages or perhaps increase of hours of work, but his recommendations were just the opposite. He says:

"First, I recommend that the price of our garments remain the same as it has been for the last two seasons, namely \$23.50 per suit or overcoat at retail.

"Second, I recommend a change in the hours for our women workers as follows:

"Whereas, we have been working five days per week eight hours per day, making a working week of forty hours, I recommend that this be changed for the women factory workers to five days of seven hours each, making a week of thirty-five hours, the weekly wage to remain the same as it is now for forty hours except in cases where the next recommendation would increase wages.

"Third, I recommend that 50 cents per hour be made the minimum wage for regular women workers."

"I will give you in his own words his reasons for making these resolutions.

"I read to you the other day in a called meeting a portion of a letter from a competitor urging us to raise the price of our suits. This letter showed clearly that other manufacturers are only waiting to see what we do before they decide what price they will put on their garments. This places upon us a double responsibility. In this meeting we are to consider the interests of three parties: The first, the consumer; second, you workers in the factory; and third, the investors in the company.

"The consumer, the first to be considered, is not here to speak for himself, but if we are going to live the Golden Rule, we must live it toward him and do by him as we would be done by if our positions were reversed. While it is true that the woollens and everything used in suits have advanced in price, I believe that we are in duty bound to protect the public which has so loyally supported us to the limit of our ability. I, therefore, recommend that we do not raise our price.

"Regarding the second recommendation, I simply want to say that it seems to me to be absurd and an insult to the Master, himself, to talk about building the Kingdom of Heaven on earth in church religious meetings and then when we come to our factories, and industries, take the women workers, the wives and mothers of the next generation, and set them at intensive, highly specialized work, often on machines run by electricity, for even forty hours per week, which is less than in most industries.

"Careful inquiry has led me to the definite con-

clusion that practically all the women workers in industries are really performing duties of a wife or preparing to do so. The percentage of girls and women who enter industry as a life work and do not expect to ever have homes I believe is less than 2 per cent of the women workers. Arguments against what we are doing are based on these 2 per cent instead of the 98 per cent. It is preposterous to expect a woman in any industry to do these highly specialized jobs, working eight hours per day, and prepare herself for love, husband, and family.

“Regarding the third recommendation, I think no remarks are necessary. I believe that this minimum wage is required in order for a girl or woman to be decently self-supporting, and when I recommend that 50 cents per hour should be our minimum wage I want it understood that that simply means that no wage is to be less than that, and I hope they will all be much more.’

“I shall have time to say only one word on working conditions, and I will quote that great Quaker, Seebohm Rowntree, of England. He is the head of a great plant employing some seven thousand people. I heard him say in an assembly room high up in one of the great skyscrapers of New York to a little group seeking to find and follow the Christ way of life, ‘I never go to sleep satisfied, and I never will until I shall be satisfied for my child to work in any position in our factories.’ And have we a right to be satisfied with anything less than that,—that in our factories other workers shall be held as precious as our own children?

“The next item in making men is that of profit-sharing. I wish I had time to tell you the story of a man who came to his own when he was forty years old. He was foreman of a department of a boot and shoe factory

that was on its way to a shut down, because it could not deliver the goods in competition with other factories. The owner was passing through the factory one day when his foreman stopped him and said, 'You can't get a man to run this factory; give me a chance and I will make you money, and I won't charge you one cent more than I am making now, for one year. If I don't make good it won't cost you anything, and if I do make good we will talk it over at the end of the year.' The owner consented for there seemed nothing else to do under the circumstances, so he said, 'Go to it, I will risk a chance on that.' At the end of the year, the factory had made a little money—it had turned over from the losing to the winning side. Then this man went to the owner and a trade was made which continued the former foreman in his position of manager and resulted in the growth of the concern to the largest shoe business in the world. Some years ago he went again to his associates and said in effect, 'I am going to see that these thousands of workers get what I got, i.e., a share in the profits. We are going to pay a fixed per cent on the capital, and after that we are going to divide the profit fifty-fifty, between the employes and the common stockholders. The result has been that each workman now receives all the way from \$150 to \$250 a year as his share in the profits of that concern. What has been the result in that factory? Not only has it grown apace, but there is a spirit in that factory that is worth traveling all the way from Blue Ridge to Endicott, New York, to see. An interesting fact should be told here. The average wage, including the share in the profits, in that organization with its sixteen thousand employes, a great number of them being women and girls, is \$1600 a year. A large competitor in

point of production is said to pay its employes, men and women, boys and girls, \$800 a year—an average of \$800, just one-half, and yet the concern that pays double leads by leaps and bounds.

“Someone has asked about our plan of profit-sharing at the American Cast Iron Pipe Company, and I want to say it is not easy to get stockholders who put their money in on the basis that ‘the object of this corporation is pecuniary gain’ to see that making men is the best business after all—the most practical thing, and sometimes, the only way you can do this is to get these stockholders out. Now, in our own concern, it was necessary for us to offer to all our stockholders preferred stock, which insures dividends regardless of whether the common stockholders get anything or not for common stock. If you should decide upon a course of ‘making men’ you will find in the minds of those men who oppose the change a willingness to cooperate along terms that are just and right that will strengthen your faith in human nature. These men may differ from you in directors’ meetings or in stockholders’ meetings, but if you put all your cards on the table and convince them your object is not selfish, but in the interest of the other fellow, these men will meet you with an honesty and a genuineness that with the help of God I believe in every instance will enable you to put across something that will lift your industry out of the ordinary and make it a builder of men. Such has been our experience, and we now have our preferred stock on which there is a guarantee of 6 per cent; our common stock on which the maximum that can be paid is 8 per cent; and after that all the earnings of our corporation applicable for dividends are paid over to trustees for the benefits of the employes.

These trustees consist of two boards, one elected by the employes themselves, known as the Board of Operatives; the other appointed by the Board of Directors, and known as the Board of Management. Upon these two boards rests the responsibility of the distribution of these dividends for the benefit of the men. I might say that last year something like \$200,000, which otherwise would have belonged to the stockholders, was set aside for the fourteen hundred employes in our organization, and is being paid to them during this year. It may be interesting to you to know that over three hundred corporations are engaged in some kind of forward step toward making men rather than merely making money. Jesus Christ is in the world, and if you will only let Him have a chance at your industry, He will make it over.

"In our organization we take care of the men and their families in case of sickness, and without any cost to them. In addition any employe who has been with us for six months may go to any hospital in Birmingham and we make an appropriation to cover the patient's reasonable bill at no cost whatever to him. Any member of his family has the same privilege. In case of death there is a fund from which we appropriate sufficient to help pay the funeral expense of any member of the family of the employe. We follow that up with such help as the individual instances seem to authorize.

"We have a pension fund. Industry has no right to take a man, use the best years of his life, and as old age approaches to throw him out and employ young men in his place. It has no right to throw such men on the scrap heap. This problem is made simple through a pension fund. We set aside a certain per cent of the pay roll. First it was 3 per cent, later we have been able to de-

crease that per cent. We have an actuary who figures out the amount of risk, so we will know just the amount of pension fund to set up. We have in about seven or eight years set aside a fund of over \$250,000. It is one of the real joys to see men who otherwise would be dependent on their families receiving monthly through this fund their own money which they have earned and which has been set aside in this fund. Of course, this per cent is not deducted from their pay envelopes, but from the earning applicable for dividends.

"The last feature of our organization to which I shall refer is employe representation. This is fundamental if you would make men. 'He who is always told what he must do never knows what he should do.' Our employes elect ten of their number who constitute what is known as our Board of Operatives. This Board has full information as to the earnings and financial condition of the Company. No changes in hours, working conditions, or wages are made without consultation with this Board, which, with the Board of Management, is trustee for all the earnings applicable to employes' dividends. They nominate two members of their Board to serve as members of the Board of Directors.

"I am going to close with a personal word. Men have asked, 'Is your plan practical?' When our concern started on the program to make the teachings of Jesus Christ the guiding principle of our business, some of our good friends said, 'Is it practical?' I told them as I tell you. That is not the question. The question is not, are they practical; the question is, are they right? If any man comes to me and says, 'Mr. Eagan, if you are sure that the adoption of the principles of Jesus Christ in my business will make it successful, I will go you 100 per cent,'



. . . there has not been a business man since the beginning of time that would not do that. Jesus Christ said some thing about if a man loves his life, he is going to lose it, and I want to tell you men in industry, my brothers, I want to tell you that Jesus Christ is calling men to die in industry just as much as he ever called them to die in any other calling. Industry is dying for the lack of this. If we cannot put Jesus Christ in business, we ought to get out of business, and get somewhere we can go with Jesus Christ."

A correspondent in Iowa wrote in the summer an inquiry as to the success of the new project and Mr. Eagan replied on Sept. 4, 1923:

"I am glad to advise you that since the announcement to which you refer our business has been satisfactory, and very much more profitable than the preceding year. As the result of our first year's operation under this plan we were able to distribute as extra compensation to our employees something like \$200,000, which is being paid to them through this year, money which under the old system would have gone to the stockholders. This is only one advantage of the plan under which we are working."

The illness which ended fatally in the following spring was already upon him and he was laid up for some weeks, and on Dec. 21, 1923 the Board of Trustees of the Acipco Mutual Benefit Association sent him the following letter:

"Mr. John J. Eagan, Asheville, N. C.

"Dear Mr. Eagan:

"Although no formal claim has been filed, the Board of Trustees of the Acipco Mutual Benefit Association has voted to pay you sick benefits for a period of thirteen

weeks, as is provided in the Constitution, at the regular weekly rate of \$8.00, making a total of \$104 for which check is enclosed.

"The Board has ever been thoughtful of you throughout your illness, and in all of its deliberations, especially since your absence, it has endeavored to do justice to all cases, giving the employee the benefit of any reasonable doubt, as we believe you would have us do.

"We hope that you will accept this check, not for its intrinsic value, but because it is due you under the rules of the Association and because it represents in a small way the high esteem in which you are held, not only by the members of the Board, but by every member of the Acipco Mutual Benefit Association.

"At this particular season when our hearts and minds are centered on the Christ Child, and while we are celebrating His birth, we are thinking also of Christ, the Great Physician. Our united prayer is that you may continue to regain your health rapidly, and that after all this may be the happiest Christmas in many years for you.

"Yours for A Merry Christmas and A Happy New Year,"

THE BOARD OF TRUSTEES OF THE  
ACIPCO MUTUAL BENEFIT ASSOCIATION

H. L. SMITH

R. A. MARLAR

C. T. CORN

JACK BRYANT

H. G. DYER, *Secretary*

P. BINFORD, *Vice-President*

C. O. HODGES, *Treasurer*

The story of this last year is illuminated by his letters from Birmingham to his wife at home in Atlanta:

"Jan. 4, 1923. It is very gratifying to hear so many expressions as to the improvement in our men. I hope this may continue. There is so much to do."

"Jan. 10, 1923. We decided to add two class rooms and an auditorium to the West Acipco school. Had their committee on education and their school teachers to finally pass on this. They were very much pleased. Everything seems moving well."

"Jan. 22, 1923, Paul had most of the salesmen at his home. They are a fine bunch of young fellows and I am deeply disappointed that you are not here that we might help Paul entertain them. I am to talk to them tomorrow on Christ in salesmanship."

"Jan. 23, 1923. Had a long talk with our salesmen over Christ in salesmanship. Our engineering department is working on our plans for a home in Birmingham."

"Jan. 25, 1923. There are so many problems to be settled here. So much responsibility. Such a great opportunity to advance the Kingdom. Remember our meeting Friday night. There will be one hundred men there, and we are to review our program. The real question is 'Have I the spirit of Christ? And if so, have I enough of His life in me to sell it to these men?' It is a hard task, and while He has blessed me in a measure I did not think possible a year ago, I am confident we seem to have made little impression on some of our men. To change men's ideals so that they prefer sacrifice for Christ to gain for self can only be done by the power of Christ. I need all my wife's prayers."

"Jan. 31, 1923. Today we had a visitor from Pasadena, and as he came to inspect the pipe plant and discuss buying, neither Paul nor I had any time for our confer-

ence. He has been at the head of their waterworks for years and was quite a nice young fellow. Must have gone to work early as he did not look over thirty-two. So tomorrow when you receive this you can be thinking of me as I shall take this question up with Paul. Jos. Swenson is leaving tonight for home. I think Joe rather thinks I am right. The man from Pasadena thought my policy was fine.

"I am having all the answers to the questions typed (omitting the names) and expect to put a copy into the hands of each member of the Board of Management, and perhaps write a letter of comment. This afternoon went with Moore to the Beggs plant of our Company where we are to erect an addition. After that we drove all around looking at possible sites for homes to be erected for our men."

"Feb. 11, 1923. I can't wait until tonight to write you of my victory today. You must have been praying. There are some details to be completed, but I believe my victory is complete. And it was all carried through in the easiest possible way. Will have lots to tell you when I see you which I hope will be Saturday morning."

"Feb. 22, 1923. So much to do over here. Business good. When I am here I don't see how I can leave, and when in Atlanta feel just the same as to duties there."

"May 8, 1923. Had a nice walk out this morning. Found things moving well at the plant. Found a very warm welcome there."

"May 9, 1923. Have been very busy here. You see I did not handle many things on my last trip. Am so happy over the way our doctors and entire medical service is working out. We have authorized today the em-

ployment of a baby specialist; a throat and nose specialist, and a trained nurse with auto. The first two named will not give their entire time, but will handle all cases requiring special attention. Only wish you were here so I could tell you all about it. Tomorrow have a meeting of the newly elected Board of Operatives."

"June 26, 1923. Today have been busy at the office. This afternoon went to South Highlands Infirmary where they are offering to give us double quarters for our workmen."

"September 12, 1923. Wish you could see our new store. It is a beauty. Business there has grown from the opening day. Then the dispensary is going up rapidly. Another very nice building. We are discussing putting up thirty or forty homes for our men. The business is doing fine and it all offers a great opportunity. As we approach difficulties they seem to disappear or to be easily overcome. God is blessing us greatly. I thank you for your prayers for my physical strength. Am trying to do my part in taking care of this body. It is great that He promises wisdom to those who ask in faith. Dr. Bray has to go to Baltimore with one of our men and has gone on to Endicott.

"Wish you were with me to go this afternoon to South Highland Infirmary, where I am to consider changes in the building so as to accommodate our colored men more comfortably.

"Worked in the office until four when I went with Harrell to visit the homes of some of our lowest paid workmen. I wish you might have been with me. In one of them a young man was eating, alone—in a small, dirty kitchen—a dish of syrup with corn bread and a dish of fried sausage before him to follow. The house

had *one* room besides the kitchen and in this other room he and his two sisters lived, one about thirteen and the other a young woman who worked out during the day.

"In another home the Negro, whose three children, 2, 4, and 6 years respectively, had been sent to his mother's in the country, lived with his wife (who was out doing washing) in one room, while in the other room, where a wretched coal range was, lived a friend and his wife. They paid twelve dollars a month for these two rooms. Our workman, the first named, had just gotten up from pneumonia. Another home where lives a workman who has been with the Company seven years and is receiving \$13.20 per week, I found a very nice home, fine rooms and well fitted up. His wife is a nurse very much such another woman as Agnes. They have been paying \$25.00 per month on its purchase for several years but are very much behind now on account of her illness. She was in bed when we called, but was very glad to see us.

"At the last home we visited we were met by two beautiful Negro children, three years and 21 months respectively, whose sturdiness and general health might be traced to a cow which their mother, a very likely woman, was attending. Their father, a young Negro, pays \$13.00 a month for a three-room house with a lot large enough to keep the cow, and does it on \$13.20 per week. Out of this he pays \$1.00 per month for doctor's attention to himself and family, and 80c per month for the Mutual Benefit Association fees which provide for sickness and death benefits in our Company.

"Do you not think that you and I have an opportunity in all this? I shall not rest until every man doing honest and faithful work for our Company has a living wage,

and I shall need your help in this task. What a joy it is that God has given us this opportunity and will give us strength to meet it. The business itself is doing well and I am enjoying the work.

"Your note of Monday makes me wonder why we are ever faithless and troubled, since God is always with us and brings victory with Him. I never hated so much to leave you as I did last Monday (and that is saying a good deal). It was only my strong sense of duty to the men at Birmingham that gave me courage to leave. The thought uppermost in my mind as I left was, 'You and all you hold dear are safest when you are in the place where duty calls you. Any other place or path is filled with danger.' I am thus happy that we were thus led by Him. It is a great thought, isn't it? I love that verse,

"Peace, perfect peace, with loved ones far away,  
In Jesus' keeping we are safe, and they."

## 8.

### HIS LAST TESTAMENT

UNDER the trust established in April 1922, Mr. Eagan declared his intent to have the dividends from the shares of the common stock, of which he was the sole owner, used not by him but "to insure to each employee an income which, together with the wage salary paid to said employee, will enable said employee to maintain a reasonable standard of living." These dividends were so used and he refused to draw any for his own benefit until the Board of Operatives and the Board of Management decided that every employee in the organization was receiving a living wage. On January 1, 1924, the two Boards did so decide and from then until his death a regular dividend was paid on the common stock.

John Eagan's purpose, however, was not carried far enough by the trust. "It was all right as long as he lived," said his legal adviser, Mr. Alston, in an address at the plant in 1928, "but he knew that he could not live always. He wanted to make a trust that would be a Declaration of Independence to labor. He wanted to prove that labor can be unselfish; that it can recognize that a square deal means giving, as well as receiving, fair treatment; that the man who makes must consider the man who consumes; that the fair value of a product is the limit of what the producer can demand for it.



"On the 3rd day of April, 1923, he wrote the codicil to his will. He gave all the shares of the common stock of the Company to the members of the Board of Management and of the Board of Operatives in trust for the employees, present and future, and for the consumers of the Company's product. His first purpose was to insure to each of the employees an income equivalent to a living wage; to protect the employee or his wife and minor children, in the event the plant shuts down, or he or she is, through no fault of his or her own, but through accident, sickness, or other unavoidable cause, unable to work.

"It was clearly intended that every employee should take part in the management of the Company, and that he should realize the responsibilities of the management.

"He was making an experiment of supreme moment. The importance of this is not confined to you who labor here; nor yet to those who shall come after you. He intended to show to the world that labor can manage, that it can be conservative, that there is no great barrier between the shop and the office, that the man who works with his hands can solve the problems of the head. If this plan fails, it will set labor back for untold years, for it is not often that the world produces a man who has both the ability and the will to give so great a fortune to the advancement of humanity. No one else will desire to make so costly an experiment again if this one fails.

"Mr. Eagan gave much the larger part of his estate to this cause. The gift was void under the laws of Georgia, because it was more than the law permits a man to take from his wife and children. But his life partner, his beloved wife, Susan Young Eagan, had become a party to John J. Eagan's

bargain with the Lord, and she did not hesitate to execute a proper instrument of ratification; even though to do so cost her and her children a million dollars."

The terms of this extraordinary codicil were as follows:

"I hereby give, bequeath and devise 1,085 shares of the common stock of the American Cast Iron Pipe Company, being all of my holdings of said common stock of said Company to the members of the Board of Management and the members of the Board of Operatives of said American Cast Iron Pipe Company jointly, and their successors in office in said boards, as trustees, in trust for the following purposes, and subject to the directions hereinafter set forth, to-wit:

"First, to receive all dividends paid upon said stock and use so much of the dividends thus received as said trustees in their discretion may deem advisable in supplementing the salaries and wages of the employes of said American Cast Iron Pipe Company in amounts in the judgment of the said trustees to insure each of said employes an income equivalent to a 'living wage,' said trustees to be the sole judges of what constitutes a living wage, and of the amounts, if any, to be paid to each one or any of said employes of said Company.

"Second: To use such sums from the dividends received upon said stock, as said trustees in their discretion may deem advisable, in paying an income to any employe, or to the wife and minor children of any employe of said American Cast Iron Company, at such times as the plant of said Company may shut down for any cause, or at such times as said employe, through no fault of his or her own, but through accident, sickness or other unavoidable causes, shall be unable to work; and said trustees are hereby made the sole judges of the



amounts, if any, which shall be paid by said trustees to any employe, or to the members of any employe's family under the provisions of this paragraph.

"Third: To vote said certificate of stock in said American Cast Iron Pipe Company at all meetings of stockholders of said company.

"It is my will and desire, and I direct that in determining all questions as to voting said stock, and as to carrying out the provisions of the trust created by this codicil, the members of the Board of Management as trustees, shall vote as a unit, and the members of the Board of Operatives as trustees, shall vote as a unit, the vote of each group to be determined by the majority vote of the members of the respective boards; and that in the event of the failure of the respective groups of trustees to agree upon any question said question in dispute shall be referred to the Board of Trustees whose decision on said question in dispute shall be final.

"Any member of either of said boards, who shall cease to be a member of either board for any cause whatsoever shall thereupon cease to be a trustee under this codicil of my will. His or her successor upon either of said boards, becoming, by virtue of his or her office, a trustee under this codicil, immediately upon his or her acceptance of said trust.

"Any employe of said American Cast Iron Pipe Company who shall die or who shall, voluntarily or involuntarily, for any cause whatsoever, other than the temporary shutting down of the plant or plants of said company, leave the employment of said Company, shall immediately thereupon cease to have any interest of any kind whatsoever in any income from, or in any part of the trust estate created by this codicil of my will.

"Any person, who may hereafter at any time enter the employment of said Company, shall immediately thereupon become a beneficiary of said trust estate with all the rights and privileges enjoyed by the employes of said Company at the time of my death, and subject to the same conditions.

"The provisions of the two paragraphs immediately preceding this paragraph shall apply to the wife, or child, or the wife and children, or children of said employe of said Company, if there be wife, or child, or children or both, provision having been made for them in the event of the death of said employe leaving such, under the rules for the management of said Company or its pension fund.

"By this codicil to my will and testament, it is my purpose, will and desire to create a trust estate both for the benefit of the persons actually in the employ of said American Cast Iron Pipe Company, and for such persons as may require the product of said company.

"The trustees, appointed by this codicil, in accepting the trust and acting hereunder will be trustees both for said employes and said persons requiring the product of said company. It is my will and desire that said trustees in the control of said Company, through the control of said common stock, shall be guided by the sole purpose of so managing said Company as to enable said American Cast Iron Pipe Company to deliver the Company's product to persons requiring it, at actual cost, which shall be considered the lowest possible price consistent with the maintenance and extension of the Company's plant or plants and business and the payment of reasonable salaries and wages to all the employes of said Company, my object being to insure 'service' both

to the purchasing public and to labor on the basis of the Golden Rule given by our Lord and Saviour Jesus Christ.

"This 3rd day of April, 1923.

"(Signed)

JOHN J. EAGAN"

John Eagan's death came a little less than a year after the execution of this codicil, on Sunday afternoon, March 30, 1924, at Asheville, N. C., following an illness of several months. He had come to Asheville and had established a home there in the hope of recovering his health and had been making good progress until a week or ten days before he died.

The immediate cause of his death was cerebral meningitis, a complication attributed by his physicians to his long illness. He spent two months in St. Joseph's Infirmary, Asheville, N. C., and had then bought a home and moved to it with his wife and children, carrying with him the affection of the priest and doctors of the Infirmary and of Sisters who had nursed him, and deep gratitude for their loving care. He died in his own home in Kenilworth, Asheville, three months later.

He left no liquid assets. His safe deposit box contained only personal papers. He left his business holdings to his wife, his Bible and his portraits to his mother, and to each of his two children one thousand dollars and the prayer that they might seek first the Kingdom of God and His righteousness.

The public notices of his death saw in him both the idealist and the realist, the Christian man who amid all the perplexities and confusions of the modern world, its immoralities, its compromises, its discontents, its earnest strivings, was seeking to know and to follow the mind of Christ. Here

and there were heard the sceptical and cynical notes; as in Mrs. Browning's Tale of Villafranca:

"A great deed at this hour of day?  
A great just deed and not for pay?  
Absurd or insincere."

But in general the whole nation recognized and paid tribute to the courage, unselfishness, true patriotism, honesty, ability and simple Christian character of one who with all his wealth, and all his mind and all his heart sought to follow Jesus Christ in every relationship of life, in the family, the church and the community, in all the problems of race and industry. We may be sure that if there is any road at all out of the bewilderment of our present day it is the road which John Eagan sought to tread as a follower of Christ.

But it will be asked whether the years that have passed since his death have justified his judgments. In the field of race relationships there can be no doubt of the answer. What he did in establishing Commissions of Inter-Racial Cooperation was a work whose influence penetrated every southern state and endures and will endure as an abiding summons and appeal. At a memorial service in Atlanta on April 13, 1924, Isaac Fisher of Fisk University spoke for the Negro people and not irreverently bound John Eagan's influence to the influence of his Master. He concluded his address:

"I am thinking of that sad night when Jesus sat down with His disciples at the Last Supper, and having broken and blessed the bread, said to them, 'This is my body which is given for you: this do in remembrance of me.' When we remember that the dominant motive in Mr. Eagan's life was to walk literally in the

footsteps of Jesus, I shall not be charged with irreverence if I apply these words of his Master to the servant who sought hourly to do His will.

"Mr. Eagan was a young man, and we wonder why he left us so soon. If he could speak today, I think this is the answer he would make: 'This is my body which is given for you—broken for my fellowmen, for all whom Jesus loved.'

"In addition to all other social groups, the colored people, the South and the entire nation are groups to whom his spirit cries out today, 'This is my body which was broken for you.' Everybody knows the race question is the most difficult and dangerous problem that we have in the nation; but there were not many a little while ago who understood that because of our methods of regulating the relations between whites and blacks, we were creating a group of silent colored men and women—silent from present fear, who scoffed at the religion professed by white people, who believed that race incapable of doing justice to any dark people; and who were transmitting to their unborn colored children a revengeful hatred of all Caucasians everywhere.

"Walking close to Jesus, Mr. Eagan saw it as few white people have had the vision to see it. 'Why don't all of you hate us?' he asked me one day in Washington. 'Dr. Fisher,' he said, 'how can you trust even me?' I told him it was because he walked with God and I could see it. This thing weighed heavily on his heart for, loving his own people in the South and nation, and loving the colored people, too, he saw that we were not living as the Master had decreed, and so with his great heart, but feeble body, he set himself to the task of

making this a Christian nation in its relations with its colored people as well as with other groups; but the task was too great, although his services as leader in helping to set up and operate the Commission on Inter-Racial Co-operation was the finest bit of constructive statesmanship which the South has had in decades, a work that is now being copied by the nation and by empire builders in Africa.

"If I could stand by his silent grave at this hour, because I loved him and I know he loved me, his spirit would say: 'This is my body which was broken for you,' and he would commission me to deliver this humble message to all who loved John J. Eagan. 'Everything I have tried to do to create love and good will between the races, this do in remembrance of me; every attempt I have made to win the colored people to a deeper confidence in the white people, my acts of kindness, fair play and love, this do in remembrance of me; everything that colored people have done to decrease the bitterness in the hearts of other colored people against white people, this do in remembrance of me. Every word of protest which I have raised against the white demagogue and the black demagogue who teach one race to hate the other, this protest make in remembrance of me. Every appeal which I have made to the white press, to the pulpit, to the forums that they plead for a broader measure of justice, safety and opportunity for our colored people this do in remembrance of me. Every word which I have spoken to my colored friends asking that they plead for efficiency, self-control and wisdom among colored people; every inter-racial group which has brought the races closer together for mutual help; every such group which has



met and prevented social disturbance and violence; every group which has helped make colored people love the South and want to live in the South because of determined efforts to make this the best place in all the world for a colored child to be born and grow; everything which the Commission on Inter-Racial Co-operation has done to prove that Christianity can solve even race problems, this do in remembrance of me.'

"See to it, white men and women of the South, from whom this great Christian statesman sprang—see to it that you do not fail him in his heart's desire for a kindlier day in race relations in the South he loved so well; see to it, colored men and women of the South, that you justify his love and services for you by carrying on in the spirit of love; see to it, America, vexed with many problems, that you learn from this great soldier of Jesus that the Golden Rule is a balm which God has prepared for the healing of the nations, and the cure for wounds of race. See to it, Christians, everywhere, when the story of his services for the race is told, that you gird yourselves anew to make racial peace regnant in the earth; and to that little group which was so close to him in his beloved Georgia, see to it when courage fails that you go every little while to the place where this Christian patriot sleeps, and hear his spirit say: 'This is my body which is given for you. Whatever I have done to make Christ real on earth, this do in remembrance of me.'"

And how have John Eagan's plans fared in the field of industry? On his birthday, April 22, each year a memorial service is held in the plant of the Company at Birmingham and the ideals of the Founder are set forth to the whole

body of men, management and operation, white and black. In the passageway of the service building through which the 1,500 employees must pass daily on their way to work is a bronze tablet bearing the profile of John Eagan and containing this inscription, "Born April 22, 1870. Died March 30, 1924. Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. Therefore, all things whatsoever ye would that men should do to you, do ye even so to them. This building was erected in his memory and honor by the employees of the American Cast Iron Pipe Co. A.D. 1925."

Only once since Mr. Eagan's death has litigation arisen over his purpose and plan and their administration. In 1928 certain employees brought suit contesting the right of the Board of Directors to the full and complete management of the Company. The plaintiffs claimed that under Mr. Eagan's will the right to direct the affairs of the Company was vested with the Board of Operatives, a committee composed of employees, instead of with the Board of Directors. Several other allegations, including mismanagement of the Company's affairs by the directors, were included in the complaint. Judge Walker of the Chancery Court was requested to interpret the will and to make amends if such were held to be in order. Two months after the filing of the complaining Judge Walker handed down his decision:

"It does not appear from the averments of the bill that there has been a breach of these trusts. The Court is of the opinion that it was not the intention of John J. Eagan to wrest from the Board of Directors of the American Cast Iron Pipe Co. the management and control of the Corporation, even if it had been competent for him to do so. It does

not appear that any of the other alleged wrongs on the part of the directors or the trustees were evasive or prejudicial to the rights of the complainants."

The status of Mr. Eagan's industrial plan seven years after his death was set forth in a pamphlet published by the American Cast Iron Pipe Co. in 1930 from which an extract may be cited:

"In simplest terms, the Eagan plan involves a trust ownership of the entire voting stock of the American Cast Iron Pipe Company in the interests of the Company's employees, managers and customers. All money available for dividends on this stock is distributed, in the discretion of the trustees, to the individual or collective benefit of the employees. These expenditures are considered a part of the cost of operation and, in that light and within that limit, the Company's products are delivered to customers at actual cost. The ideal of an economic operation wholly in the interest and under the control of the workers it engages and the public it serves is made implicit in the composition and interdependence of various controlling boards."

In 1937 the Company issued a larger pamphlet entitled "John J. Eagan, His Business Practice and Philosophy," telling briefly his life story, citing the codicil of his will, dealing with the organization of boards required to carry out the provisions of the codicil, describing the benefits and services received by employees as a result of the plan (medical service, hospital service, sick and accident benefits, pensions, group insurance, funeral expenses, loan fund, cooperative store, restaurant, gardening, plant magazine, stock purchase plan, Christmas bonus, housing, awards for suggestions, safety education, Service Building, Y. M. C. A., gym-

nasium, athletics, boys' work, social work, religious work, educational work, apprentice training, weekly forum, employment and promotion), and setting forth in a closing section "The Business Philosophy of Mr. Eagan," as follows:

Mr. Eagan intended, apparently, that his plan should be a dynamic thing which would develop through experience and grow with use. He was satisfied that the individual managers and employees to whom as trustees he left the plan's induction and initial conduct would be loyal to his memory and sensitive to his dream. Most of these individuals are still on hand, after ten years operation under the plan. For them the personality of John J. Eagan remains an ever present influence. Their loyalty to the man is expressed through and paralleled by their enthusiasm for the trust. They believe in the Eagan plan as they believed in John Eagan. And they are happily persuaded that in exercising the discretions and making the interpretations for which the plan was left open they have been faithful to the spirit of the man whose photograph most of them have on their desks today.

#### THE WAY

In putting into effect the plan and principles set forth by Mr. Eagan in his will, the trustees and officers of the company have developed certain features which he had introduced prior to his death and have inaugurated others which represent their interpretation of his wishes. All of these features fall into one or another of four general classifications, namely, wages and hours, security of life, working conditions, and joint control. During the first nine years of the plan's operation annual

sums spent for or paid to employees have ranged from about \$225,000 to about \$675,000, with a total of \$3,614,910 for the whole period. These expenditures, which vary annually with business conditions, may be measured against a yearly business of about \$7,000,000 now being done by the company.

#### EAGAN PLAN IN DETAIL

Mr. Eagan believed that industry functioned logically and best when it was recognized that four groups were fundamentally interested in it, namely:

1. Employees (Producer)
2. Managers (Producer)
3. Owners (Stockholders)
4. Public (Consumer)

By the terms of Mr. Eagan's will the employees and the managers, groups 1 and 2, jointly become the stockholders, or owners, group 3. Although they may be the same persons, the functioning of these groups is discussed in their separate capacities and irrespective of their interlocking personnel.

The plan is based on the following three principles:

*First:* These four groups should have responsibility for failure or success in the operation of the business.

*Second:* These four groups should share knowledge of the company's affairs.

*Third:* These four groups should share profits and losses.

In attempting to put these principles into practice in operating a large manufacturing concern many problems arise.

These problems fall into four general classes or divisions, as follows:

1. Wages and hours.
2. Security of life.
3. Working conditions.
4. Joint control.

#### WAGES AND HOURS

Of course, the first question in the minds of the workmen is how much they can earn and how long must they work to do it. Our effort to meet this thought has developed as follows:

*First:* A fundamental policy of this company is that one of the chief charges upon industry should be a self-respecting wage for every employee doing honest work. It certainly seems logical to assume that modern society owes a human being who will work, an income at least permitting a decent and healthful standard of living.

The Eagan plan assumes, to begin with, that the cast iron pipe business is capable of providing a self-respecting wage to every employee, providing every employee pursues his particular duties with the highest efficiency of which he is capable. Neither the cast iron pipe business nor any other business can be expected to provide an income to a group of loafers. The cast iron pipe business is only the means to an end, and our plan is organized on the theory that if every member of our organization takes full advantage of the opportunities the cast iron pipe business offers, there should be no reason why each and every one should not receive in return, not only a self-respecting wage, but more. We propose to pay equal or better than the district wage for like service as a minimum.

*Second:* Eight hours per day has been recognized by the Government as the standard length of a working day and we have been following this practice as a general rule in the operation of the plant. Six days per week in our plant would call for a large repair gang working on Sundays if the full operation of the plant was desirable. Therefore, we run five days per week and repairs, etc., are made on Saturday.

*Third:* We recognize special work, quantity production, etc., and a reward is given for this special service. Also a continuous service bonus is granted employees who stay in the service of the company year after year.

*Fourth:* During the Christmas holidays a one week's vacation with pay is given all day wage workers. This overcomes the problem of releasing these men in small groups during the summer season which normally would interfere with steady production.

*Fifth:* In the matter of profit sharing, all the money available for dividends on the common stock is spent for, or, paid in cash to the employees. At present we are paying the Birmingham district wage plus 25c per day to each wage earner. This extra amount totaled last year approximately \$75,000. Other benefits, such as pensions, group insurance, medical service, sick benefits, etc., are also a part of the profit sharing. No deductions of any kind as charges for these services are made.

#### SECURITY OF LIFE

One of the questions in the minds of all workmen is, "What becomes of me when I am old?"

Our efforts have developed in trying to answer that question, the following:

*First:* An individual savings plan whereby all em-

ployees can set aside out of their weekly wage a definite amount, through the time office of the company, upon which 6 per cent interest is paid quarterly.

*Second:* When an employee has been in the service of the company a certain number of years and has reached a certain age, he is pensioned. He may be pensioned at any time, however, by the Pensioning Board if he becomes incapacitated from any cause. At present we have 65 pensioners living. The minimum is \$35.00 per month. The maximum now being paid is \$90.00 per month.

*Third:* Purchase of the preferred stock of the company on the partial payment basis is a privilege of the employees. This pays 8 per cent to the employees and they can borrow on this stock up to 75 per cent of its value. Each employee with a service record is given the privilege of buying this stock on a downward sliding scale in keeping with his service record with the company. At present the employees own outright or have under contract approximately \$400,000 worth of this stock.

*Fourth:* All employees share in the group life insurance plan. The amount ranges from \$600 after six months' service to \$1,500 per man of ten years' service with the company. At present we have in force \$1,750,000 insurance.

*Fifth:* The best type of unemployment insurance, we think, is to keep men at work whenever possible. In order to do this, construction jobs, new buildings, special improvements and general plant improvement come under this head during periods of depression. By planning ahead, men are given regular work in keeping the plant up to standard in needed repairs and replacements,



which are sometimes difficult to do during periods of production, but can be done to advantage during periods of depression. We endeavor to provide a minimum of four days work per week to each one of our regular employees.

*Sixth:* A home purchasing plan is in effect whereby employees can purchase a home on the monthly payment basis at a reasonable rate of interest and no commission charges for financing the loan.

*Seventh:* The Eagan Fund is a fund set aside for special loans or donations for special emergency cases, such as extra hospital bills, needed leave of absence for health reasons, or emergency needs, for special loans for education or home problems. This loan carries no interest for the first two months and then carries a rate of six per cent.

#### WORKING CONDITIONS

The third question to consider is working conditions. Our plan in attempting to meet these requirements in the plant, offers:

*First:* A bath house for both white and colored employees. A locker for each man and regular towel service provided.

*Second:* A Y. M. C. A. building and equipment, including library, game room, etc., with a full staff of secretaries for both white and colored men is maintained. This Association is affiliated with the Birmingham Y. M. C. A. and a standard program of activities is conducted at all times.

*Third:* A twenty-four hour per day restaurant serves wholesome food at all times at a nominal price.

*Fourth:* A cooperative store which sells supplies at a very low figure. This store is open to the public and does

a large cash business in competition with chain stores in the immediate neighborhood.

*Fifth:* The Mutual Benefit Association, which pays a sick benefit in case of illness of the worker and also pays a benefit for the death of any member of his immediate family.

*Sixth:* Medical service for all employees and their dependents is furnished. This requires a staff as follows: Three regular physicians, four specialists, four nurses, two secretaries, a medical director and a dentist. This department operates on an approximate budget of \$65,000 per year.

*Seventh:* Training and shop instruction. A complete educational department is maintained as part of the Y. M. C. A. educational program in conjunction with the University of Alabama extension service. Classes are conducted in mechanical drawing, mathematics, metallurgy, pipe classifications, economics, foremanship and safety. A complete apprentice course is offered to apprentice boys and an award of \$100.00 made to all who complete the course.

*Eighth:* A full athletic program of baseball, volley ball, basketball, tennis and gymnasium classes is carried on and is an important factor in the leisure time of the men and the community. Also picture shows for both white and colored employees are a part of the recreational program.

*Ninth:* Safe working conditions. Twenty-two captains under a safety director, wearing uniforms, and safety badges, furnished by the company, watch for all unsafe conditions in the plant and unsafe practices by the men. Each captain has a committee of five with him in his department to help carry on the work. They are re-

sponsible for the safety of the plant and see that all men know and understand the safety rules of the shop. These men attend regular safety classes on company time once per week, in order to keep up to the minute on all problems of safety in the plant. Goggles for eye protection and safety shoes and leggings are furnished by the company at one-half price.

### JOINT CONTROL

Democracy in operation and control is as prime a factor as profit sharing in the Eagan plan. The democracy is a representative rather than a direct one, however, and is not permitted to distribute the responsibility or dissipate the efficiency required for successful production of cast iron pipe in a competitive field. The American Cast Iron Pipe Company is a regularly incorporated business organization. As in the case of any other corporation, directors are elected by the stockholders and these directors choose the company's officers and managers and fix their salaries. In all that pertains to the actual business of producing pipe and selling it, the company is conducted like any other.

The trustees, as already indicated, own the entire common (voting) stock and are instructed, under terms of the Eagan will, to administer this stock and the dividends available therefor in the interests of the company's employees and customers. Two separate boards compose the trustees—the Board of Management, which is elected by the Directors and consists of company officials; and the Board of Operatives, which is elected by the employees. These two boards vote as separate units at trustee meetings, and in case of a disagreement, decision is left to the Board of Directors. The trustees,

in their capacity as holders of the entire common stock, select the Board of Directors. This board is chosen always with a view to including among its members representatives of the public, employees, managers and owners. Like any other board of directors, it selects the company officers, fixes their salaries and assumes responsibility for company policies on such matters as sales, finance, manufacture, advertising, etc. The active and intimate operation of the company is, of course, conducted by the president and other officials and managers. These latter compose the Board of Management, which meets weekly and is chosen annually.

The Board of Operatives, which shares the trusteeship with the Board of Management, is composed of twelve men elected annually by the employees from their own ranks on the approximate basis of one representative for each one hundred employees. Its purpose, in addition to the trusteeship, is to serve as a means of coordination between employees and managers, to furnish the Board of Management such advice as it may require, and to keep employees posted on company affairs. Regular meetings are held every two weeks, with specially called meetings when occasion demands.

#### CONCLUSION

The American Cast Iron Pipe Company believes that the Eagan plan, after ten years of application, has proven its practicability and worth not only in improved living and working conditions obtained for the company's employees but also in the success of the company as a business factor. The plan has worked economically as well as socially. The company's book value today is more than double what it was in 1922, and its assets and liabilities are in highly satisfactory ratio. There are at

present some 1,200 employees. Annual business amounts to about \$7,000,000 with a plant and machinery valued at \$5,000,000. The officers and employees of the American Cast Iron Pipe Company are persuaded that the Eagan plan is a magnificently living monument to the practical Christianity of John Joseph Eagan.

#### THE BUSINESS PHILOSOPHY OF MR. EAGAN

To understand and appreciate such a plan of industrial co-operation as is described herein requires certain mental and heart acceptances of definite facts about business as a whole.

The average man, has a difficult task to answer intelligently the simple question, "What is Business?"

Business is the institution or mechanism in which some 40,000,000 people in the United States are actively engaged, working to provide the necessities and reasonable comforts of life for everybody. This involves the doing of four definite things:

1. Securing raw materials from nature,
2. Manufacturing these into useful articles,
3. Transporting and selling them to the consumer,
4. Consuming these articles and services.

Business, therefore, is a co-operative institution or mechanism. When the above four functions work together in a balanced relationship then business is good and all of us have more of the things which business produces. When this co-operative harmonious relationship is upset, we have less of the things which business produces.

We should not say that business *ought to be* co-operative. Business is co-operative. Otherwise it is not business of a constructive or permanent nature. Business, in its very *nature*, is co-operative.

Each separate business is born of an idea. Whenever an individual or group of people becomes *impregnated* with an idea, a new business is about to begin and careful provision must be made for the needs of that new business, if it is to live, develop and serve a useful purpose. As a matter of fact the percentage of failures in business, especially in new business ventures, is very high. At least 95 per cent fail within the first five years.\* These tragedies of personal disappointment and economic waste all come from the failure to provide one or more of the vital necessities of a young business, which are as follows:

1. Proper location and equipment for operation,
2. Adequate raw materials,
3. Adequate labor,
4. Adequate management,
5. Adequate financing,
6. Accessible markets for the consumption of goods or services produced.

Business in its fundamental nature is a co-operative institution or mechanism. If its laws are diligently obeyed it operates smoothly and provides for all of us the necessities and some of the comforts and luxuries of life. If its laws are disobeyed it operates inefficiently or not at all and all of us suffer accordingly.

#### WHAT IS THE REAL PURPOSE OF BUSINESS?

"The real purpose of business is to serve acceptably and continuously all of the needs of all the people all the time."

Most people think that the purpose of business is to make money—that is, good wages for workers and large profits for stockholders.

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\* According to Dun & Bradstreet.

It is an admitted fact that out of business should flow a reasonable living wage for all workers and a reasonable profit for stockholders, but the sad fact is that more often than not neither one of these two essentials is provided with any degree of regularity or certainty.

Four out of five of the best-run businesses in the United States failed to make a reasonable profit or earning on the money invested in the business during the five years 1925 through 1929, which were the five best years that business has ever experienced.\* During the same years more than half of all the families living in the United States received in wages less than \$1,500.00 per year.† It is evident from these facts that business as such made a great failure during the best five years in its history, because, first, it did not make enough money to pay a reasonable earning to invested capital and, second, it did not pay enough money to all of its employees to provide a reasonable living.

Now if making money with which to pay dividends and wages is not the primary purpose of business but rather a by-product of business, then it is still true that business more often than not breaks down. Because during these five years of prosperity business in the broadest sense failed to make good in the real purpose of business which is to serve acceptably and continuously all of the needs of all the people, all the time.

The essential needs of all people are as follows:

1. Food,
2. Clothing,
3. Shelter,
4. Education,
5. Recreation.

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\* As reported by the National Economic Research Bureau.

† *Fortune Magazine*, December, 1931.

A study of the facts indicates, that whenever a reasonable majority of the people have the necessary amount of money to purchase these five essential needs, business is good and we are all relatively happy. Anyone who wants to work can get a job at reasonable pay and the man who has invested his money receives a reasonable return for the use of it. When in addition to these essential needs, some comforts and luxuries can be purchased by a considerable number of people, then wages and profits are still further increased. It is by this fundamental process that the American standard of living is maintained and improved, which results in real and genuine profit to all of the people.

Profit, therefore, may be called the **RESULT** of good business procedure, but the **PURPOSE** of good business procedure is to provide continuously the five basic needs of all the people all the time.

We are but thinking God's thoughts after Him when we recognize this simple but great fact. For He has provided natural resources lavishly and has distributed them over all the world, so that all the needs of all His children everywhere may be met. It is these same natural resources, which form the starting point of all business and with reasonable diligence on our part we should be able to produce in abundance for all.

The misuse of these natural resources and of our time and talents for the primary purpose of making money rather than of serving the needs of all the people has always resulted disastrously. Classes are arrayed against classes, the strong trample down the weak until the weak rise up in ruthless revolution, nations in suspicion and fear fight out their grievances in the bloody tribunal of war, rich and poor alike come to want and finally business itself collapses.



God knows we have need of these essential things and has provided in nature the means for our securing them. Man needs to stop and consider what actually is the real purpose of business. It is evident that business was made for man and not man for business.

### SERVING A PRINCIPLE

Three things serve as major incentives to all men engaged in business and they produce increasingly sound performance in the following order:

Dollars—Personalities—Principles.

Some men work for money, some men work out of respect and admiration for their leaders, and some men work in obedience to principle.

Business stands or falls upon its relation to principle. It always has and always will. Yet today business has become in far too great measure just a collection of practices. Many of these, while generally accepted, have grown up, not in obedience to principle, but in departures from principle. These departures from principle have been forced upon us, we say, because it was necessary in the circumstances, and have been regarded as temporary expedients, but they have remained and are now looked upon as a necessary part of the structure of business.

To attempt to build the co-operative institution or mechanism, which we know as business, without rigid adherence to principle, is as foolish as starting out to build a machine without regard to the purpose for which it is intended. Yet we have done just that many times, either through ignorance or negligence or by allowing practices to creep in, which ultimately defeat the principle with which we began. It is not surprising, therefore, that businesses so often die and that at inter-

vals the whole organism of business is so deeply disturbed.

There are certain principles of economics, which like natural laws, operate incessantly, invariably and universally. They are like the law of gravity, holding the worlds together and ruling space, through all time, in all places and in all circumstances. These principles are not based upon any single edict of arbitrary authority or upon legislative enactment by any group of people, but have lain in the constitution of things since the beginning and have been proved by the process of trial and error through all the generations of men.

In the operation of business there are many principles involved, but they are all subordinate to one primary principle. If that principle is understood and served, the others will follow in logical sequence and the desired results will finally be accomplished, namely: The basic needs of life for all the people will be satisfied through the payment of a reasonable living wage to all workers and reasonable dividends on invested capital will be assured. There will be, of course limitations and interruptions, because of human failure and because full understanding and co-operation on the part of all people engaged in business can not immediately be achieved. But ultimately the principle works, because it is of the same nature as the principles of the universe. This primary principle is designated by various names as follows:

Honesty,

Justice,

A Square Deal,

Right.

Regardless of the name used, the principle is the

same. There are certain definite meanings involved and the word is only a convenience.

The best expression of this principle that has ever been found is revealed in the daily life lived by Jesus among men here on earth. The reference is not to His teachings or to teachings about Him but rather to His everyday practices as He walked and lived among people. He personalized RIGHT as no one else has ever done.

RIGHT, as an applied principle in living, is:

1. Always a matter of relationships between individuals and/or groups.
2. It does not concern individuals as such—as manager or worker; or classes—as rich or poor, or capital and labor; or types of government—as autocracy or democracy; or institutions—as church or state.
3. It is a simple matter of human relationships.
4. It is not a fixed quantity; it is not arbitrary; is not the result of contest, compromise or agreement; is not decided by court or jury.
5. It needs only the abandonment of devices set up to insure our own rights and instead the inauguration of the purpose to seek the rights of others.
6. It is not so much dependent upon decisions as upon the motive or purpose behind decisions.
7. It has no degrees—it is RIGHT or it is NOT RIGHT.

Co-operation in business, resting upon allegiance to such a principle, will result in benefits to all, such as the following:

1. Acceptance of an entirely new purpose in business.
2. Consideration of consumer's interests as outweighing those of investor, manager and worker.
3. Realization that better business can be achieved and

maintained only on the foundation and under the leadership of better men.

4. Production only of articles and services needful for the permanent happiness of society.
5. Development of mass production and consumption for the common good.
6. Payment of higher real wages, while delivering better goods at lower prices.
7. Compensation on the basis of measured production.
8. Shortened hours of labor and enlargement of the time of leisure.
9. Scientific fitting of the worker to the job.
10. Decrease of waste in men, material and money.

The DOING OF RIGHT by a reasonable majority will do away with the necessity for the SEEKING OF RIGHTS and thus eliminate periodic depressions.

When we understand the principles of business and the great number of people involved, it is at once apparent that supreme leadership is necessary to business and prosperity. Divine Providence has granted this faculty of supreme leadership to a few people, that all of us may profit.

At the same time business and prosperity depend upon the labor of the workmen with such qualities as efficiency, fidelity and loyalty. Each individual worker has a definite responsibility and unless that responsibility is squarely met and honestly discharged, the whole program of business may be delayed or even defeated.

Only a few have the gift of supreme leadership. But that does not mean that those few are to be kings in the old sense of lording it over the rest. Only a few of such leaders are needed in the ordinary business organization and upon these few rests a responsibility in pro-

portion as their gifts are great. We in the rank and file wait for them to show us the way and to lead us in the way, which will be best for industry and the general welfare.

It is bad business, when those few people, who possess supreme leadership, use others simply as a means to the achievement of their own selfish purposes. By such a program the masses of people are first crushed and then goaded into antagonism and even revolution, so that all sense of co-operation is lost and the structure of business itself is wrecked.

On the other hand it is bad business for the rank and file of people to destroy those who possess this talent of supreme leadership. Every society which has attempted this has sooner or later repented in deep realization of its error and has recalled from their exile those possessed of the managerial ability so essential to business.

Benjamin Franklin's witticism at the signing of the Declaration of Independence, that they must all hang together or assuredly they would hang separately illustrates the point perfectly. We advance together in mutual dependence and co-operation or we all perish in a common ruin. To put it more mildly, we suffer together in a common depression.

Assume, if you will for the moment, that we are thinking of religion and not business. Was not the most significant advance in religion ever known in the world the result of the ideals and practices of an industrial workman, Jesus of Nazareth? What more fitting thing, then, could come to pass than that the present-day advancement in business should be based upon the undying principles illustrated in the life of Jesus—the more abundant life is the promise of Jesus and we can not have

it unless all have it. Indeed we get it by giving it. Could there be any greater privilege than that of leading all into larger, richer living? Could our own lives know any surer wealth than that of living with our fellows in the better world that we ourselves have enabled them to build?

Initiative need not be destroyed because geniuses broaden the scope of their purposes. It is rather quickened, heightened and given a longer life, when we add to the motives of personal gain and playing the game the superior and guiding motive of serving humanity.

Such an improvement or change in business is not so fanciful as it may appear. It would not mean the introduction of a patented service, but a simple change of attitude, the lifting of our eyes to a farther, purer purpose, which would include all the lesser purposes that we now have in view, making their attainment incidental to other and greater things but, in the end much surer of possession and much sweeter in enjoyment.

It would not be a class effort, but a universal achievement, to which each would make his vital contribution. All would work together and class, as such, would be abolished. Management would lead, but the ranks of labor would be none the less essential to transmute the dream and the command into solid enduring fact. The brain needs eyes, ears, hands and feet and there is no quarrel between them or discrimination in honor, for they also need the brain. Each is helpless without the other. Leadership is not one whit more honorable than the labor which gives body to its purpose and fruition to its vision. Each must be consecrated to the supreme end of making life more abundant for all.

## RIGHT ATTITUDES OF MIND

The attitudes of mind which men hold towards each other individually and in groups, determine very largely what programs are projected in business operation and how successful such programs are when put to the tests of practical application.

There are eight simple rules, which, taken as a whole, form a basic philosophy for co-operative relations between men as individuals and as groups. The following rules are drawn from the point of view of management but they work both ways.

1st.—When men do things wrong, or in such a way as to cause trouble, attribute it to ignorance—not knowing the facts or only partially knowing them. There must be exceptions, of course, but this is the rule.

2nd.—Never expect group standards of action in any sphere of life to rise higher than those maintained by the personal example of the leaders. It is not what the leaders profess—it is what they do.

3rd.—Never wait for the other man to do the fair thing first. Do it yourself. “Be noble and the nobleness, which sleeps in others, will rise to meet thine own.”

4th.—In dealing with others do not think of yourself first or chiefly.

5th.—To get what you want for yourself and what you have a right to, it is imperative that you respect and protect the rights of others.

6th.—Do not allow what you do not like in other people to prejudice you against them. The good probably far outweighs the bad and the success of business programs must not be imperilled by personal likes and dislikes.

7th.—Be a hard taskmaster on yourself but give the

other fellow the benefit of the doubt. You do not know all the facts in his case.

8th.—When in doubt as to the right thing to do, do what you would want the other man to do to you.

### A CHALLENGE TO INDUSTRY

Character is needed.

Character uses the methods of peace not of war. It builds upon confidence not suspicion, upon the common good not the personal, upon RIGHT not SELF. This new type of thinking and acting must be developed in the present generation of men who are largely untrained and inexperienced in such an undertaking. Yet out of the brains and hearts of such as these must come the solution of the pressing business problems of today. Genuine character is needed in management and in the rank and file of workers:

1. To maintain sensitiveness to crucial situations and strategic events.
2. To develop independence of spirit and creativeness of mind.
3. To build self-control and thereby the ability to manage others and to guide the destinies of our great enterprises.
4. To enter into the treasure-house of reflective thinking and constructive meditation.
5. To blue-print programs of educational and leadership activity.
6. To analyze and emulate the lives of the great men of history.
7. To discriminate between details which are trivial and those which are crucial.
8. To be thorough.



9. To plan ahead in terms of concrete conditions.
10. To face every problem and to leave no issue half understood.
11. To suspend judgment and be satisfied with tentative answers until all the facts are known.

Jesus and Jesus' way of life furnish the only adequate program for just human relations and upon just human relations all business rests. Jesus thought and lived the new life for man as such. Dismissing Him and His teachings as having no place in industry has been fatal to many a business. Indeed conditions seem to be forcing us to operate business on Jesus' plan or quit. Is there any other hope for business?

The human tendency to glorify conspicuous deeds and to disregard the life of daily accomplishment is nowhere more completely exemplified than in the case of Jesus. Of all the characters in history probably no other has exerted so profound an influence or affected so many people as this simple man. Yet few of the millions who exalt the death that He died have ever become conscious of the significance of His daily life. In Jesus we find the Master Key in the kind of man He was, the sort of life He lived, the attitude He sustained towards His fellowmen.

On such a base we believe that there can be set up a practical program of business and industrial procedure. We believe further that this is the only base upon which this can be done. It may be that in other periods of the world's history there have been other possibilities. Those possibilities, however, have now exhausted themselves and we have reached the time, by reason of the complexities of our modern economic system, when the ultimate plan must be invoked, if we would save ourselves.

For, the more complex the problem the simpler must be the answer. Some have thought that since Jesus lived a simple life in a simple land under simple conditions, He could not furnish leadership for our immensely complicated world. The reverse is true. Only out of a naked association with nature and man could come any final answer to our problem.

This is the philosophy which Jesus lived.

No man can safely build his business upon any other philosophy.

It has never failed when put to a fair test.

It is the foundation of the Eagan Plan of industrial co-operation under which the American Cast Iron Pipe Company has operated since the year 1922.

This is the statement of the men who are seeking to carry on John Eagan's trust and to accomplish his purpose, amid the difficulties of modern industry.

Whatever may happen to the institutions and agencies which he established, he lived his life and it will go on, the life of a just and righteous man who loved God and his neighbor and who with all his heart and mind and soul and strength sought to follow Christ.